

ANGLO-SAXON DESTINY

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WHAT WE STAND FOR~

BELIEVING and affirming that the Anglo-Saxon, Celtic and kindred peoples are Israel, with all that this implies in God's relation with mankind, we give here a brief outline of who we are and what we stand for.

We who believe in the Truth of Israel are plain Americans who have seen God's Hand in our history, and for the most part we are churchmen and churchwomen who see God's Word in the Scriptures (*II Tim.* 3: 16).

Names more often mislabel than describe the things to which they are affixed. Anglo-Saxon is a noble name when it is clearly understood; it is also a very inclusive name. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God (*Ps.* 99: 5), not man.

We are *not* introducing a new religion. We are *not* a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth (*Matt.* 6: 33).

We believe that in the Bible we have plain guidance for the spiritual life of the soul (*I Thess.* 5: 23), for the moral order of society, for the economic process of community and national well-being based on justice and equity (*Deut.* 28). In the Law we find the moral and economic order by which God intended to make obsolete the pagan order under which we still live (*Deut.* 30: 10-16). In the History we see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, correction and punishment (*I and II Kings*). In the Prophets we have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action (*Deut.* 27; 28; *Isa.* 1; 50). In the Gospels we have our Lord offering to set up again the Kingdom of God in its spiritual, economic and moral elements with Himself as King (*Matt.* 5; 6; 7; *Lk.* 2: 32; *John* 1: 49). In the Apostles and the Church we have all this as a precious possibility at any time we are ready for it, but at present under the phase of personal religion without larger social manifestation (*Acts* 16: 31); in brief, but one hemisphere of the whole of God's Truth. We therefore claim to stand for the *whole law of God and the whole Gospel of Christ* (*Isa.* 8: 20).

An Unalterable Covenant

Our responsibility in these matters is deepened by the fact that we — the *Anglo-Saxon, Celtic and kindred peoples* are the people with whom God made His unalterable Covenant and upon whom He laid His Law, "Which if a man do, he shall live." (*Lev.* 18: 5; *Ezek.* 33: 15, 16.)

That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations (*Deut.* 7: 6-8). This people He called *Israel* (*Gen.* 32: 28). Selected, disciplined and dispersed on their mission, they are as really existing and working now as in Bible times. In ignorance of their identity, they have been blindly (*II Cor.* 3: 14) fulfilling part of God's purpose, but we believe the foretold time is now come when they shall know who they are and what they are here to do (*Jer.* 31: 31-34). This publication is but one sign of this awakening.

We know the divine *destiny* that Israel was commissioned to fulfill (*Deut.* 26: 17-19).

We know that Israel left Palestine (*II Kings* 17: 18) while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By what the Prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" (*Jer.* 31: 21) they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do (*Isa.* 51).

Our Place in the Plan

It is a marvelous history. We still live in Bible times in the truest sense. The United States and Canada are peopled with branches of Israel, the Covenant People. And being who they are, and where they are, their responsibility as human channels through which the purpose of God is to flow to the nations is very great. DESTINY MAGAZINE recognizes that responsibility.

So that we stand for the Bible (*II Pet.* 1: 21), for Christian truth in all its parts (*Rom.* 6: 23; 8: 38, 39), and for the place of the American people in the plan of God.

Israel was not chosen for its special work by reason of any superiority to other people (*Deut.* 7: 6-8; *Ezek.* 26: 32); their promised greatness (*Deut.* 32: 8), which has been so markedly fulfilled, was not given for their own aggrandizement but as necessary equipment for the world work they were to do. Everywhere the notes of Israel are civil and religious liberty (*Lev.* 25: 10). The Bohemians who stood for Huss, the liberty-loving and God-fearing men of Holland and Belgium, the Brittany men of France, the Saxons of Germany, the Scandinavians and Britons and North Americans all belong to the Israel stream of destiny. Even in Russia are pockets of Israel — for through Russia and Poland in days before Christ, dispersed Israel was slowly filing across Europe to "the appointed place." (*II Sam.* 7: 10.)

Regarding the Jews

Nor do we overlook the Jews who, as descendants of the "remnant" of Judah, returned from the Babylonian captivity to
(Continued on page 10)

CONTENTS IN THIS ISSUE

	Page
A KEY TO PROPHETIC INTERPRETATION	26
BLIND IS MY SERVANT	34
THE COMING OF CHRIST	18
ECONOMICS IN A CHANGING WORLD	23
EMBARRASSING SITUATION	4
THE FIRST CHRISTMAS	7
GOD'S TWO GOSPELS	9
HERE WE ARE!	3
THE JEWISH QUESTION AND "ANTI-SEMITISM"	17
LIFE IS A CONTINUOUS "ALERT"	14
MANAGEMENT AND LABOR	13
ONE MAN'S DESTINY	29
PATHWAY OF THORNS	5
PUBLIC STILL NOT IN FIGHTING MOOD	19
THE REUBEN JAMES WAS WELL NAMED	8
SANCTIONS — II	15
SPECIAL PRIVILEGES TO NONE	3
TRANSATLANTIC TALES	6
WHAT CHRISTMAS SHOULD MEAN	5
WHAT GOD APPOINTED, LET NOT MAN REJECT	11
WHY?	6

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~~~~~ DESTINY

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A journal of National life and destiny—showing the plan of God, as contained in the Bible, operating through the centuries and now approaching consummation. This publication identifies the Celto-Anglo-Saxon people to be descendants of the Northern ten-tribed Kingdom, or House of Israel! It portrays the fulfillment of Scriptural Prophecy in world events—and proves the Bible to be the most modern of all books.

VOLUME XII



NUMBER 12

DECEMBER 1941



OBSERVATIONS OF THE MONTH

as prophecy becomes history

Here We Are!

ANY KEEN observer of current events is fully aware that initial steps which are ominous are being taken in every theatre of the world conflict—in the north Atlantic, the Near East and in the Pacific.

With the beginning of the Russian-German war there came a breathing spell for the Anglo-Saxon peoples. That period is soon to end, however, and what the American public must be prepared to face in the immediate future is disastrous military reverses which will completely nullify the program of assistance to those nations now fighting Hitler. This is known from the prophetic word. The final and irrevocable decisions that will be made shortly will stun the Allies and precipitate an all-out conflict, involving the entire man power and resources of the United States.

It is the height of folly for the citizens of this country to continue to hide their heads in the shifting sands of wistful thinking, for we are definitely in the war for its duration. Congress quibbling over details is like two fire companies arguing as to who shall put out the fire, for as they argue the conflagration grows. It is foolish to debate whether we shall do this or do that, and does not alter the fact that we are already in the shooting phase of the war. Unless we are willing to immediately surrender unconditionally to the Axis powers, including Japan, there is no turning back from the course we have pursued. It is now useless for those who would have followed another course to argue the matter, for here we are!

Let Congress recognize these facts, for unless our representatives and people realize the true situation there is a sad awakening coming in the realization of the realities which will suddenly confront us in the very near future. It cannot be too strongly emphasized! *We are at war* and a war which will not end until we either gain a decisive victory over all our foes, or capitulate to the enemy. Our enemies in this war are forces of evil within and without. While we face the Axis powers and their allies without, yet even more

disquieting to our hope of peace are the forces of disruption within—forces which are poised to strike when such a move will be to their advantage as the international situation becomes more acute.

The present conflict into which we have been precipitated will test our national unity as no crisis in the past has so tested it. Washington at Valley Forge faced a discouraging situation. Lincoln in the dark days of the Civil War realized the gravity of the conflict in his endeavor to preserve the Union, yet today the very existence of this nation as a free and independent country is at stake. This is so because the foe within is undertaking to capitalize upon our being involved in the World Conflict to gain control over and dominate our entire domestic life.

Only in the providence of God and through direct Divine intervention will it be possible for us to gain a victory over all these forces of aggression that would destroy our way of life and enslave this great people.

Dark days and troublous times are ahead, the full realization of which will soon dawn upon our people. An implicit trust in God and an undying love of home and country will be needed to give the courage and the power to carry on in the face of seemingly insurmountable obstacles. The hope of our future is the protection of Jehovah, the God of our fathers *and of our nation today*. In that Protection only will we be able to survive and preserve the liberty and freedom that He has so abundantly given unto us as a blessing.

Special Privileges to None

PRESIDENT ROOSEVELT stated in his Navy Day speech, and with noticeable emotion, "Our nation will and must speak from every assembly line—yes, from every coal mine—in our vast industrial machine." We can say a hearty *yes* to all this in a time when our nation faces a grave national emergency. Under such conditions it is necessary that there be unity of action and the statement of the

President of the United States will have the full support of every real American.

We must be prepared for any eventuality in a world torn by war and no one group should be allowed to take advantage of a national emergency for personal advantage and gain. There should be special privileges for none and equality of burden upon all.

In *DESTINY* for May, 1941, we wrote of the disastrous consequences of adopting a policy of appeasement on the economic front. We said then, "What Great Britain was undertaking to accomplish on the international front by a policy that has since proved so fatal the government of the United States has adopted as its policy on the economic front in their endeavor to appease labor leaders. . . . We are repeating on the economic front the same tactical error of appeasement that has brought Europe to its present state. . . . There are many men who are not even members of labor unions who are denied their God-given right to work and to pursue an independent course by our government in its moves to appease a handful of labor leaders who desire to collect tribute from those workers.

"The present situation is a government within a government able to bring about a stoppage in production in spite of the desire of the National Government for delivery of weapons so essential to national defense. . . . It is as much an act of treason to prevent weapons and munitions of war reaching our army and navy as it is to destroy such stores of material after they are produced. Let our government act accordingly and move against anyone and everyone who would thus hinder our program of preparedness."

For a long time Washington has been sowing seeds of trouble and John L. Lewis' stand indicates the whirlwind we may reap unless labor leaders are compelled to obey the law as each and every individual citizen is so compelled.

Citizens of the United States are being taxed, some to the point of real hardship. Men are being drafted and taken from business life to live in camps for pay at a fraction of what they formerly earned in civilian life. Under such conditions just why should men who are essential in the production of arms and equipment which is to be paid for by the taxpayers of America use a state of national emergency to strengthen their organization and enforce their will upon our government? Certainly if all others *must* contribute of time and money the least labor can do is to continue to work without stoppage in the common cause, adjusting differences and troubles around the conference table.

This belated move to compel labor leaders to recognize an obligation to their country is welcomed. It should have been made before. We trust, however, that Washington does not use this situation as an excuse for the government to take over industry. The police power of the government is sufficient to compel men to keep law and order and a continued flow of the products of industry. We have heard the question asked, Is it possible that labor disputes and the resulting controversy and stoppage is being welcomed as an excuse on the part of certain officials for the socialization of industry? We trust not and the way the present situation is handled will give a demonstration of the sincerity of our government in these matters.

A recent refusal to award a contract at a substantial saving of nearly a quarter million dollars of taxpayers' money occurred because a government official expressed fear that if it was thus awarded there might be labor difficulties later on. Such a statement and stand shows to what

extent our National Government is subjected to present labor pressure. Labor must be appeased and, in this instance, it was appeased to the tune of more than two hundred thousand dollars on one contract alone.

If our nation truly faces a real emergency then let the President compel labor to cooperate with the national program. If the situation is not of sufficient importance to compel that cooperation, regardless of labor leaders, then there is no emergency of sufficient importance to justify any of our citizens being compelled to sacrifice their time, their services or their finance.

Embarrassing Situation

RUSSIA is now calling upon Great Britain to declare war on Rumania, Hungary and Finland. Actual war has not been declared by Great Britain against these opponents of Russia. In the case of Finland the campaign to recover territory taken from her by Russia has had at least no real and effective opposition from the British government. Now Russia demands that Great Britain declare war on Finland.

The British Government, so the reports state, is waiting for the United States Government's advice in this, whose lead they indicate will be followed by them in this matter. Here is an interesting but serious situation and if those in authority decide to do Russia's bidding we have reached an all-time low in our national life. Finland fighting for her very existence against colossal Communistic Russia who, a short time ago, made an unprovoked and unwarranted attack upon this people, is now doing what any people thus invaded should do when their territory was taken over by the enemy. It seems from reports that the final decision as to what shall be done regarding Russia's request is left in the hands of the government of the United States. What will the decision be?

Let us review a few fundamental truths which should be taken into consideration. Great Britain has been at war with Germany since September 3, 1939. Up until June, 1941, Russia not only did not assist Great Britain in her vital struggle but did everything she could to assist Germany in her war against Great Britain. Russia never moved against Germany until she herself was attacked by them.

Both Great Britain and the United States have pledged support to the leaders of Russia against this German attack. If that support includes allowing Russia to dictate against whom the Anglo-Saxons are to declare war the consequences will be disastrous in the extreme. Why should a Godless nation set the course of the Anglo-Saxon world and compel them in her behalf to attack Finland, the people of which country are justified in fighting the Russian Bear? Should Russia become victorious, through the help of the Anglo-Saxons, Finland will be no more and we will be morally responsible for the subsequent disaster that will befall this brave and courageous people.

The doctrines of communism are a blight to any nation compelled to come under their domination and rule. If Great Britain and our country fall in line with the plan of communism in a policy of aggression, we will be helping Russia establish her rule of tyranny over a people who fully deserve and who ought to have our support and good will, *not our opposition!*

God forbid that we do this evil thing, but Israel today in refusing to seek guidance from God is doing strange things in conjunction with nations whose gods were unknown to our forefathers.

Pathway of Thorns

THOSE who undertake to enlighten the public for the public's own good trod no easy pathway, for unless it is something the public clamors to know, such would-be informers face ridicule and contempt for their pains. This was clearly demonstrated in the court-martialing of General Mitchell a few years ago for undertaking to enlighten the American public regarding bombers, their use and the possibility of aero warfare in the sinking of battleships by air attack.

Recently in the perusal of old newspaper and magazine files we came across another instance of the public's refusal to listen to one who desired to warn of coming conditions. The date when this occurred was in March and April of 1934. President Roosevelt had served one year of his first term. Dr. William A. Wirt of Gary, Indiana, wrote a letter in the early spring of that year to a friend in Washington in which he outlined certain plans of the New Deal group as told to him. At that time none of those proposed plans had been adopted. Most of them are now in operation or coming into being, however, under the guidance of New Deal leadership and legislation. Whether or not you agree with what has since taken place the interesting feature is that Dr. Wirt gave the country an outline of that program and was laughed out of court and the proposed program stigmatized as absurd.

A Congressional Committee headed by Representative Alfred L. Bulwinkle investigated the charges and finally dropped the matter as of no importance, declaring there was no evidence of a Communistic plot by a group of New Deal satellites. The present report of the Dies Committee is significant in light of those earlier findings of the Bulwinkle Committee in 1934.

With hardly an exception the newspapers and periodicals ridiculed Dr. Wirt's statements and Dr. Wirt himself, yet the facts he brought out in the investigation have all since come to pass. In the press handling of this news and the holding of Dr. Wirt up to contempt *The Editor and Publisher* as reported in the *Literary Digest* for April 28, 1934, saw in this an example of the way American newspapers protect the readers from undue alarm; for the press in general, while covering the news fairly, "slanted the story up the spool alley." Dr. Wirt's charges of radicalism in the administration were thus ridiculed out of court and out of serious consideration by the public.

Instead, however, of Dr. Wirt being taken for a ride it has turned out that it is the American public which was really taken for the ride as every charge made by the Doctor has since, in legislative enactments and general governmental policy, turned out to be true. One cannot read what was published in Dr. Wirt's letter and lay this advance information beside the subsequent years of administrative activities without recognizing that whoever gave the Doctor this information knew what they were talking about, for in outline they gave Dr. Wirt a true picture of what has since occurred.

Following are a few excerpts from Dr. Wirt's statement as he quoted his informants regarding the plans of the New Deal. "The America of Washington, Jefferson and Lincoln must first be destroyed and then on the ruins they will reconstruct an America after their own pattern." Under the plan real recovery was to be thwarted in order to demonstrate to the people that the government should operate industry and commerce which they were to take over when the opportunity arrived. Banks were to be

prevented from making long term capital loans and Uncle Sam to be pushed into the position of making these loans. This was to be followed with governmental control and management.

When Dr. Wirt asked how they would keep the people from knowing they were retarding recovery he was told the finger of scorn would be pointed at the traitorous opposition and they would be made the goats. The police power of government would be used to crack down on the opposition.

Propaganda was to be used as a most effective weapon and a control would be exerted over newspapers and magazines through advertising. The power of investigation was to be used to keep financiers and businessmen in line. The masses would be controlled by the psychology of empty stomachs. Doles and loans were to be used in the control of political power and the farmers kept in line by feeding them out of the public trough.

Such a program might have seemed fantastic to the public in 1934, but in 1941 it is fantastic for a man to close his eyes and claim he cannot see the functioning of the scheme in most of its planned operations.

Dr. Wirt is dead, but the plan outlined by him as it was told to him is very much in evidence today. The way of the prophet and of those who would enlighten their generation and warn of coming events is not a road lined with roses, but a pathway strewn with thorns.

What Christmas Should Mean

ANOTHER Christmas season is here with its expression of a good will and glad tidings unto all men everywhere. Yet how empty and remote such greetings seem in a world afflicted as it is today with war and slaughter as millions meet in mortal combat in Europe, Asia and Africa.

Though this be so we are certain that the first message which greeted the shepherds tending their flocks as they grazed on the hills of Palestine will yet have its complete and universal fulfillment, "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." This announcement of the birth of the Son of God which heralded the most significant event in human history was followed by the angels singing a song, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2: 10-14.)

Isaiah prophesied of this event and refers to this child as the coming world ruler under whose administration will be ushered in *universal peace!* The prophet declares, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. 9: 6-7.)

Jesus is Christ the Lord as announced by the angel, which statement is in confirmation of the prophecy of Isaiah regarding the coming son. Mary was informed she would bear a son and call his name Jesus. He was to become great and would be called the son of the Highest. All this has come to pass as foretold. The angel continued, "The Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

Fulfillment of the balance of this prophecy is destined to come soon. This will be when He returns to take over the throne and assume leadership over His Kingdom. Peace and good will shall then be established upon earth. Already we are witnessing the death struggle of an age that is dying. So instead of thinking of Christ as a babe in the manger at this Christmas season, let us think of Him as the Son of God, the coming King of Kings, who will return to assume the responsibilities of government which Isaiah prophesied He would bear upon His shoulders.

We are no longer dealing with a babe in the manger nor with the despised and rejected man of Galilee, but a glorified and risen Lord, unto whom the Father has given all power both in heaven above and earth below. He is the Coming One whose countenance John said is "as the sun shineth in his strength." Before Him all nations will yet bow and render homage.

Though the tramp of armies is heard at this Christmas season and the thundering high explosives are destroying life, with peace seeming distantly remote, yet a real and lasting peace is soon to be established. Then will come that fulfillment of the desire and longing expressed by Isaiah who, in anticipation of His Triumphant return, cried, "Oh that thou wouldest rend the heavens, that thou wouldest come down." John in vision witnessed that return! "And I saw heaven open," he wrote, and then came his vivid description of the Triumphant Return of Jesus Christ, to assume world leadership and bring peace to a troubled humanity, a humanity which is at present beset on every hand by evils beyond their control.

Transatlantic Tales

A FAMOUS metropolitan newspaper's editorial director said recently, "I am sorry to say you can no longer believe all you read in the newspapers."

This is an interesting admission on the part of one who knows of a fact that has been very much in evidence in the conflicting reports which greet one from day to day in the daily press. Such a frank statement on the part of a distinguished editor confirms the oft-expressed opinion of many who have attempted to analyze the world situation as they peruse the many conflicting accounts as published.

The almost daily shift from one extreme to another as first one side and then the other in the present world conflict is reported moving forward to victory but emphasizes the unreliability of these "transatlantic tales." Present news handling reminds us of the first reports which reached the public in the use of tanks in World War I. The daily newspapers carried what purported to be a picture of these tanks. These were shown to be large, armed steel drums mounted at both ends on caterpillar trucks; then followed a vivid description of their use in battle and the attack upon the enemy lines. Later, authentic photographs of tanks proved the fallacy of the above supposedly authentic picture and the accompanying report. The news agency possessed meager information from which they proceeded to formulate a news report that would be a headline attraction without waiting for factual evidence.

What was true of the methods used in handling news in World War I has been deliberately multiplied many times over in the published reports regarding the present conflict.

We recognize that there are many fine and honest reporters who try hard to be factual, but they are handicapped by the public which is often to blame in their desire for the sensational. Because this is so the news value of material

is often considered of more importance than the accuracy of the reports which are given out as news.

In this topsy turvy world it would be strange indeed if evil propaganda in every other sphere of human activity had left the newsgathering services free from contamination. The records clearly show it has not left them so and the future findings of the history of these times will prove to what extent the press has given way to the pressure of propaganda. We fear it will be shown that news agencies have succumbed to a greater degree than ever before in the history of the public press.

Unfortunately the so-called news purporting to emanate from foreign sources is often born in the fertile imagination of men in the employ of newsgathering agencies for the purpose of keeping readers in a state of expectancy as they "sell headlines" to keep the public on their toes and prospective buyers of subsequent editions of the newspapers. The pendulum is kept swinging from side to side for the same reason.

There is only one reliable criterion by which to measure the accuracy and scope of world moves today, and it is found through a working knowledge of God's blueprint. This is so because events are now taking place which will bring those plans to completion. When men recognize this they will follow that plan closely and check so-called news reports by this master key which furnishes the cue to an understanding of national and international trends.

Because of the unreliability of the news there never was a time when the prophetic picture was so needed as now. Regardless of how dark the future may look, as viewed by current commentators, the plan of God reveals a coming glorious triumph over all forces of evil; and this triumph is to be *over all those forces*, both within and without, so that in the coming New Order of the Ages the withering effect of evil will never again afflict men!

Why?

THE following news dated October 28th is of interest: "Sir Walter Monckton, British press chief, who has been waiting here (Teheran, Iran) two weeks for a Russian plane to carry him to Kuibyshev, the new seat of the Red government is expected to depart shortly."

A British military plane brought Monckton from London but the Reds refused to allow him to fly over their territory, according to the British legation. The reason given was that it was contrary to their policy to permit a foreign plane to fly over a military area.

This is most interesting and significant in view of Russia's attempt to get Great Britain and the United States to go "all out" for her. She wants everything to come her way but refuses to extend any privileges to an ally. This is even more surprising regarding Monckton as he is going to Russia to coordinate British and Russian propaganda and to study the Russian methods. This is just a straw indicating what we have long declared to be so, that Russia is not interested in the Anglo-Saxons as such and only in so far as they can contribute to her present need have they been willing to cooperate with us. Later on it will unquestionably be their hope to rise above the need of cooperation.

The prophet Ezekiel certainly gave a true word picture of the treacherous character of the type of men at the head of Godless governments in the description of the duplicity on the part of both the Russian and German leadership. Why did Russia refuse to allow this flight and when will the Anglo-Saxon nations awaken to God's warning regarding dealing with His enemies?

The First Christmas

LITERALLY thousands of church services and programs in schools and elsewhere will be held in all Christian nations this month to commemorate the birth of Christ. These programs will be an attempt to reproduce the pageantry and glory of the Nativity; to recreate the radiance and hope of that first Christmas Day. But what feeble attempts! For how can earth-bound creatures adequately portray an event which stars, angels and a heavenly choir united to proclaim?

The world's first Christmas! Since the morning stars began singing together and God walked with his children in the garden in the cool of the day nothing so marvelous has happened among the sons of men. From the day that our first parents sinned and God removed His visible presence and fellowship from them the deepest hunger of human hearts has been for the time to come when God would again manifest himself to them as Immanuel — "God with us." Through the centuries the prophets voiced that hunger and pointed with unfaltering hope to a day when the Messiah would come and dwell among his people. After many years of waiting, until the appointed time, the Lord of glory came vindicating the messages of the prophets.

At this season we share with others the joy of contemplating once more some of the familiar scenes of this first Christmas.

The place of our Lord's Advent is important because it fulfills a prophetic statement: "But thou, Bethlehem — Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting." (Micah 5: 2.)

This prophecy became history on the day that the Lord Jesus was born in a Bethlehem manger. Bethlehem has long been famous in song, story and Scripture. In the Old Testament it is associated with many beloved characters. It was in the vicinity of Bethlehem that Rachel died and was buried. A branch of Caleb's family settled there and attained to great influence. It was the residence of Boaz, and of Ruth after her marriage to him. It was the birthplace and ancestral home of David, and was often called "the city of David."

The present site of Bethlehem is the modern village of Beit Lahm, five miles south of Jerusalem. The inhabitants are mostly Christians belonging to the Greek Church. Vineyards, olive and fig orchards are still there. The fields are stony but produce grain abundantly and at harvest time one may see the gleaners at work as in the days of Ruth. East of town is a church built by Helena, mother of Constantine, over a cave said to be the stable in which the Nativity took place.

Phillips Brooks visited Bethlehem in 1865, and made this interesting comment: "It is a good looking town, better built than any other we have seen in Palestine. Before dark, we drove out of town to the field where they say the shepherds saw the star. As we passed the shepherds were still keeping watch over their flocks and leading them to fold." Inspired by this visit he immortalized it in a poem with such universal appeal that it has since become one of the greatest Christmas hymns of the Christian faith. It was written for a Christmas service of the Sunday school in the church of the Holy Trinity in Philadelphia, of which Bishop Brooks was the rector. The music was written by Lewis H. Redner, organist of the church.

O little town of Bethlehem, How still we see thee lie;
Above thy deep and dreamless sleep The silent stars go by:
Yet in thy dark streets shineth The everlasting Light;
The hopes and fears of all the years Are met in thee tonight.

For Christ is born of Mary; And gathered all above,
While mortals sleep, the angels keep Their watch of wond'ring love.
O morning stars, together Proclaim the holy birth;
And praises sing to God the King, And peace to men on earth.

How silently, how silently, The wondrous gift is given,
So God imparts to human hearts The blessings of his Heaven.
No ear may hear His coming, But in this world of sin,
Where meek souls will receive Him still, The dear Christ enters in.

O holy child of Bethlehem, Descend to us, we pray;
Cast out our sin, and enter in, Be born in us today.

We hear the Christmas angels The great glad tidings tell;
O come to us, abide with us, Our Lord Emmanuel.

The messenger on this dramatic occasion was not of the earthly order. He was neither priest, nor cultured Pharisee; neither was he a critical Sadducee, nor a brilliant scribe. Luke reveals the character of the spokesman: "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid." God gave to an angel the signal honor of announcing the greatest event the world has ever known: "And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger." (Luke 2: 9-12.)

Now what of the music on that first Christmas night? It, too, was not of earth, but of heaven. "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, Good will toward men." The "Gloria in Excelsis," sung by the heavenly host, was the first Christmas carol.

In the first century Clement said: "Brethren, keep diligently feast days and truly in the first place the day of Christ's birth." In the same century Telesphorus, Bishop of Rome, instituted the custom of celebrating Christmas with song, urging the Christians to "sing solemnly the Angels' hymn . . . 'Gloria in Excelsis.'" Martin Luther said, "At the time Christ's birth was celebrated we went from house to house, and village to village, singing Christmas Carols in four-part harmony." This indicates that the custom of carol singing was in existence at the time of the Reformation.

And now by means of radio networks joyous Christmas carols are heard around the world. What could be more appropriate, since Christianity is a singing religion? If a person who knew nothing about the existence of radio should suddenly hear the "Gloria in Excelsis" broadcast by a great choir he would be just as mystified as were the shepherds who heard it broadcast by

the heavenly host on a starlit night in Bethlehem.

The first worshippers of the Christ were the Judean shepherds who hastened to see the things which the Lord made known to them and returned "glorifying and praising God." Later came the Wise Men — "and, lo, the star went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh." (Matt. 2: 9-11.)

Who were these men whose gifts to the Christ-child were the first Christmas presents? Where were they from? We do not know. Stories handed down say they were kings from Arabia, Persia and India, and give their names as Melchior, Caspar and Balthasar. We do know they were good men whose knowledge of God's program as announced by his prophets enabled them to read the signs of the times and know when the time was at hand for the Messiah's coming. Because they were watching and ready God honored them by sending the light of a star to lead them into the very presence of the Saviour.

✓ ✓ ✓

What are some of the results of the first Christmas? Earth was touched with heaven on that day and the glory of it remains to the present hour. It marks the beginning of God's complete revelation of his love for men. Shepherds and great men alike have had their lives made anew and enriched by this sacred event in every generation since that first Christmas Day. It was then that an abiding hope was born in the hearts of men. Darkness, uncertainty and fear have been banished from the lives of all who put their trust in the Father's precious Gift to the world.

Christmas brings us more than a baby in a manger. The Babe has a small part in the New Testament record. It is "the Man Christ Jesus" who fills its pages. The birth of the only begotten Son of God made the rebirth of humanity possible. "Ye must be born again" is still the only way to enter the kingdom of heaven. "Though Christ a thousand times in Bethlehem be born, if he is not born in thee, thy soul is all forlorn." Paul expressed it in these words, "Christ in you, the hope of glory."

In an Italian city stands a statue of a Grecian maiden of beautiful face, graceful figure and noble expression. There is a story of a ragged, slovenly girl who came face to face with the statue. She stood and stared, and then went home to wash her face and comb her hair. The next day she came again, stood before the statue and returned home. This time she mended her tattered clothing. So day by day she changed, her shoulders straightened, her form grew graceful, her face more refined. Is not this a striking parable of the transforming influence of Christ?

As men look upon Christ their cold, hard hearts become warmed and softened; hands clenched tight with selfishness and greed relax their hold on Mammon; anger, hatred and unkindness retreat in shame before his reproving yet compassionate eyes. Facing him we long to set our lives in order that we might become more like him.

One of the most assuring and comforting results of the Christmas message lies in the fact that it establishes complete faith in prophecy. How any one can read and profess to believe the Christmas story, and, at the same time, doubt the sure word of prophecy is incapable of explanation on any sane and reasonable grounds. All statements which the prophets made pertaining to the first Advent were fulfilled to the smallest detail. Even an angel said that certain things must be done, "that it might be fulfilled which was spoken of the Lord by the prophet." (See Matthew 1: 22.) Yet finite men are con-

ceited enough to discard Bible prophecy as something outmoded, superstitious and beneath their intelligence. What audacity! Do they presume to be wiser than Christ himself, who frequently said, "This was done that it might be fulfilled which was spoken by the prophets?"

Perhaps we should not mar the serenity of our Christmas meditation by thinking of such unfortunate people. Their sordid philosophies and vain conceits jangle amid the carols of faith and hope as discordantly as fire sirens shrieking against a background of cathedral chimes.

The main point is this: the same prophets who wrote so accurately of the first Advent tell at still greater length about a second Advent, the glory of which will surpass the first, as the glory of the sun surpasses the moon. Read again the Annunciation, and note that the angel who told Mary about the coming birth of Jesus stated in the very next sentence: "He shall be called great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." (Luke 1: 31-33.) As Micah said, he is yet "to be ruler in Israel."

In fact, the second Advent is the sublime culmination of all God's plans since the dawn of human history. When the Prince of Peace comes as mighty King and Counsellor to take over the wreckage of human governments then will come the desire of all nations. War, treachery, suffering and destruction will be no more. Peace on earth, good will toward men will be established forever. Because of these "exceeding great and precious promises" —

"Then let every heart keep Christmas within,
Christ's pity for sorrow, Christ's hatred for sin,
Christ's care for the weakest, Christ's courage for right,
Everywhere, Everywhere, Christmas to-night."

— C. R. D.

‡ The Reuben James Was Well Named! ‡

THEY SAY he was born in Delaware in the year 1776 and went to sea. His sacrifice at sea caused his name to live on.

In Delaware, Fort Nassau was built by a Dutch explorer in 1623. It is said that here (Cooch's Bridge in Wilmington in 1777) the Stars and Stripes were first unfurled in a land conflict.

This Delaware is one of the original 13 states that produced what was born in 1776.

On that eventful night of October 30, 1941, the slinking sub-sea pirate sought to sink what was born in 1776 . . . but only sank the destroyer who bore the name of REUBEN JAMES and took the Stars and Stripes to sea.

The sacrifice of this REUBEN JAMES, the first destroyer under the Stars and Stripes of this conflict, again marks the turn of history. Here is born the decision by the Stars and Stripes of the right of the REUBEN JAMES to "go to sea!"

— W. C. N.

God's Two Gospels

By W. C. NABORS

PROOF of God's case to mankind rests on the testimony of *two* witnesses (Rev. 11: 3). A witness is one who tells "the truth, the whole truth, and nothing but the truth so help me God," as the oath is taken in our court.

The gospel is the "good news" or testimony of the witness concerning the Savior.

Since, therefore, there are *two* witnesses there are two gospels.

The witnesses are the candlesticks and the olive trees (Zechariah 4; Isaiah 61-3).

Now the candlesticks represent that phase of testimony rendered by the "His-story" of the churches. Here we have the gospel of personal salvation and the work or testimony of the ecclesiastical.

The olive trees, however, represent that phase of testimony rendered by the "His-story" of the nations or governments of mankind during the same parallel period. Here we have the gospel of the Kingdom and the testimony of world governments as they conform to the promises of God to prove His case before the skeptics.

It has been said that "The man who says it can't be done is continually being interrupted by somebody doing it."

It could be well said that "The man who says the application of Bible prophecy to world events today is all wrong is continually being interrupted by prophetic fulfillments supplying their own proof."

God has wisely decreed that "At the mouth of two witnesses . . . shall the matter be established." Only an exhaustive study of "God's twos" could bring us the import of this statement.

The most narrow-minded of people are those who hear the complete testimony on *one side* of a case *only* and proceed with a closed mind. The testimony they have heard may be true. The error is in *thinking that it is complete!*

Our churches and the pulpits throughout our land have fallen into this error of hearing *only* one witness, the gospel of personal salvation. So sure are they that they know the *whole* case that they condemn *all other* evidence. All the Bible is viewed in the light of the testimony of the *one* witness. All other testimony is shut out either by rejection or

exclusion. The testimony they will not hear is eliminated by pre-occupation with the testimony already heard. Programs are arranged in advance. Sunday school lessons are pre-arranged for the masses. That portion of other services not taken up by song and prayer ritual is given to repetition of the accepted testimony.

Never is there a place in time or literature for a re-examination of the Bible or for consideration that any other witness is to be heard or that there are really *two gospels* to be heard.

On the other hand, many of our students of the gospel of the Kingdom are so engrossed in this testimony that they, likewise, take the narrow-minded single gospel view.

Since the testimony of the "candlesticks" is more generally known than that of the "olive trees," let us put this witness on the stand and hear his "good news."

Mark 1: 1-2 tells us:

"The beginning of the *gospel* of Jesus Christ, the Son of God as it is written in the prophets."

Pray tell me, how then, are you to hear the whole gospel of Jesus Christ and deny or neglect the writings of the prophets?

I use a Scofield reference Bible with "subject" references. The illustration of the subject reference system shown on page 2 uses the word "Gospel" and gives the first and last references which are repeated each time as well as the preceding and succeeding references. It is interesting to note the *first* reference given on the subject "gospel" is Genesis 12: 1-3 where the "good news" or "blessing" begins.

In Luke 4: 18 we find:

"The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised."

Isaiah 61: 1 is identical with the addition of "and the opening of the prison to them that are bound."

If I could crystallize twenty years of Bible study into a sentence to leave to Bible students of tomorrow, this would be the sentence:

"Let the Bible define its own terms."

We have no right to substitute our own ideas or definitions for terms which the Bible itself clearly defines.

When the Bible tells us of "good tidings" or a "gospel" to the blind it also specifically identifies "the blind." Romans 11: 25 tells us that blindness in part is happened to *Israel* of which we are warned not to be ignorant. Isaiah 42: 19 asks, "Who is blind but my servant?" In 41: 8 we are told plainly, "Thou, Israel, art my servant."

Where we find a gospel to the captive, Amos 9: 14 states, "And I will bring again the captivity of my people Israel."

Here we have "good tidings" to the "broken." Hosea 5: 11 tells us Ephraim is broken. This is Ephraim who is to serve as the leader of Israel when the captivity of my people are returned. This thing is being brought to pass before the very eyes of the world today.

So the Bible identifies every term as a government order from Washington would list "definitions — for the purpose of this order."

If you are "thinking with me" instead of "Fighting me mentally," let's go a step further.

The gospel of the church (personal salvation) calls for self-examination and personal acceptance.

The gospel of the Kingdom calls for examination of society and its economic, political and legal relationship and pleads that "the law of the Lord" shall prevail.

The two combined make for full growth — broad-minded life, all embracing the plan of Christ.

The personal gospel *alone* leads to a religious introvert which limits the gospel to one's ego. It leads to denominational pettiness and personal thinking and personal measures of all things.

The gospel of the Kingdom *alone* leads to world thinking without *personal* examination and *personal* responsibility.

Time has arrived for the "opening of the prison of them that are bound."

Matthew 9: 35 —

"Jesus went about . . . teaching and preaching the gospel of the Kingdom."

It is the "shepherds of Israel" who fail to teach *this gospel also*, that Ezekiel so scathingly rebukes in Chapter 34.

Ezekiel was instructed to prophesy against them because (verse 4) they did not —

- (a) Heal the sick (Matthew 25: 36 and 40).
- (b) Nor bind up the broken (Hosea 5: 11).
- (c) Nor bring again that which was driven away (Jeremiah 30: 17 and 18).
- (d) Neither have ye sought that which was lost.

Luke 15: 6 —

"My sheep which was lost."

Ezekiel 34: 12 and 16 —

"I will seek out my sheep and deliver them . . . in the cloudy and dark day (This present period of judgment) and I will destroy the fat and the strong (enemies of the sheep who have long been feasting on them) and feed them with judgment."

Though we seldom hear it from the pulpits, it is a fact that Jesus died for the NATIONS (John 11: 51 and 52) and for the "children of God that were scattered abroad" (Revelations 21: 24).

Today, the nations who constitute the seed of Israel have a glorious national gospel and a sure savior from "this mess we are in"!

Deuteronomy 4: 29-31 —

"But if from thence thou shalt seek the Lord thy God, thou shalt find him. . . .

"When thou art in tribulation . . . even

in the latter days . . . if thou wilt turn to the Lord thy God and shalt be obedient to his voice; he will not forsake thee, neither destroy thee, nor forget the covenant (contract) of thy fathers which he sware unto them."

Positively, there are *two* witnesses whose testimony embraces *two* gospels. World events today are consistently demanding that the gospel of the Kingdom (His-story of the world governments) be heard.

Teachers who continue to fail to teach *this* gospel will teach or preach to empty benches.

Time has arrived for the application of Ezekiel 34: 10:

"Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."

There is no conflict between these two gospels. Each points to Christ the Savior. One to the savior of the soul of the individual believer; the other to the savior of the world society of man — of world government and world economy.

One dispels fear of death; the other dispels fear of life. One pictures the

atoning Christ and His resurrection, Victor over death; the other pictures the governing, ruling powerful Christ, VICTOR OVER LIFE!

Fear and conflict come from ignorance:

Ignorance of the personal gospel concerning them which are asleep (I Thessalonians 4: 13).

Ignorance of the national gospel concerning the whole house of Israel (Ezekiel 37: 1-12).

Ignorance of the mystery of blindness in part to Israel until the fulness of the Gentiles (those outside the covenant of God) be come in.

Failure to know the identity of Israel in this period of the world's history is inexcusable ignorance on the part of the earnest Bible student. Although such ignorance is still prevalent among us in great measure, the time is close when it shall be completely dispelled.

The purpose of the present world conflict of judgment is to remove all of this. Ere this is over we shall *all know*. (Ezekiel 39: 22-23).

Yes, there are *two* gospels and I love them *both*. That is why I find the Bible the most vitally and currently interesting book in the world!

What We Stand For

(Continued from inside front cover)

Palestine under Ezra and Nehemiah (*Ezra; Neh.*). Because these descendants rejected Jesus Christ (*Acts* 2: 22, 23), the long promised Messiah (*Isa.* 7: 14; 9: 6, 7; 53; *Ps.* 22), they were overcome by the Roman Armies in 70 A.D., Jerusalem was destroyed and those that were not killed were scattered throughout the world where they became "an astonishment, a proverb, and a byword among all nations." (*Deut.* 28: 37.) Unlike the Ten Tribes the Jews were never "lost" (*Matt.* 15: 24) as their "shew of countenance" (*Isa.* 3: 8) was a conspicuous identification everywhere. Acknowledging Jesus Christ as their Messiah and Redeemer they will, with all of Judah, be united with all the other tribes (*Ezek.* 37). So that altogether the twelve-tribed people of Israel are, as was foretold, a multitude in the earth (*Deut.* 33) and their recognition of their identity and responsibility

holds mighty possibilities for the future.

All Who Believe in Christ

We of course recognize the fact that all who are "born again" (*John* 3: 1-7), and who believe in Jesus Christ, *regardless of his or her race*, partake of the blessings of the Covenant (*Gal.* 3: 6-8, 26-29). They are "grafted in" (*Rom.* 11: 17) for God has concluded all in unbelief "that He might have mercy upon all." (*Rom.* 11: 32.) We simply emphasize the great Israel Truth because it has been so grossly neglected and misunderstood in Bible teaching.

Seeking Neglected Truths

This American nation is a Covenant Commonwealth, included in the unalterable, unconditional Covenant which God made with

Israel (*Gen.* 22: 15-18). But on its own behalf, also, our American nation in its national documents made its own covenant with God which it is dishonoring today. We are trying to recall the Anglo-Saxon-Celtic peoples to a sense of their present position and responsibility (*Ezek.* 33: 1-7).

This, in large and general terms, defines our position. We number amongst our adherents clergymen and members of every denomination. We are anti-nothing but everything relating to God's revealed purpose. We present the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today, as in Bible times — the same people with the same work — but now nearing a time of great change in the world for the fuller entry of the Rule of God amongst men (*Matt.* 24: 3-42).

MONTH AFTER MONTH in this publication these all-important matters are discussed, including the various phases and development of the present raging war as shown in the Scriptures. This is not the publication of a sect, nor a cult. We are Christians of many denominations who have formed a non-profit educational center with the single purpose of getting the Bibles of America opened to their complete truth — stressing particularly the neglected truth of the identity of Israel; which opens to one's understanding that vast hemisphere of national and prophetic truth which we must *all* sometime take into account. Obviously no single issue of DESTINY Magazine can be complete in a discussion of these things. Interested persons are therefore invited to read it regularly, and to correspond with the publishers regarding previous issues and the many books and booklets which are available on the subject.

“Are not Abana and Pharpar, rivers of Damascus,
better than all the waters of Israel?” (II KINGS 5:12)

What God Appointed, Let Not Man Reject

By HENRY D. HOUGHTON

THE POINTED question of Naaman, concerning Abana and Pharpar, apparently so sensible, so full of worldly wisdom, and yet so very delusive, is pregnant with meaning and application to the circumstances of today. Usually it is taken to refer to the soul refusing Christ and seeking other methods of salvation. As an illustration this is, no doubt, quite allowable; but there is an actual and literal sense in which the question is meant, which must be examined, and which is full of instruction and warning to us.

Most assuredly Naaman knew nothing of Christ; his rage and his pertinent question were not directed against Him, but against Israel herself, and against her exalted position as the favored people of God. Envy, jealousy, were both here, as well as ungovernable rage. Naaman thought, “Are not the Gentile waters better than those of Israel? the same water, no doubt, in each; but our rivers are much superior.”

Yet if he had acted on that, there would have been no cure. God’s plan, whether we like it or not, is to bless the world through Israel. Not some fictitious, imaginary Israel, but the actual, literal, lineal Israel. “Ye are My witnesses that I am God.” “This people have I formed for Myself; they shall shew forth My praise.” “Thou art My servant, O Israel, whom I have chosen.”

Israel is appointed today, as ever, God’s witness, God’s messenger; and any system of true worship or of the knowledge of God obtained by the heathen originates even now through Israel.

The Gentiles are to receive it; even in some measure to accept it; but it is Israel’s holy privilege to take it to them.

“And they shall call them, The Holy people, The redeemed of the Lord.” “Ye shall be named the Priest of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. . . . And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them,

that they are the seed which the Lord hath blessed.” (Isa. 61: 6, 9.)

What did Simeon say of Christ when the Holy Ghost was upon him? “A light to lighten the Gentiles, and the glory of thy people Israel.” Please notice that the Gentiles and Israel are in contrast. While He is a light to the one, and that is exactly what He is; yet He is to be the glory of the other.

The Christian Church of today seem disposed to resent and discredit any superiority in Israel; and especially when they are shown the proofs of our identity with that people. Like Naaman they will not have it. They would much rather have their Abana and Pharpar than any waters of Israel. In some strange way, they imagine it detracts from God’s glory. By what mistaken reasoning they arrive at this conclusion is difficult to see. On the contrary, God’s glory is wrapped up in Israel, in her preservation, in her conversion, in her world-wide distribution and preaching of the Gospel. His Name is irretrievably and unalterably associated with Israel. “I do not this for your sakes, O House of Israel, but for Mine Holy Name’s sake.” “I have severed you from other people, that ye should be Mine.” “In thee will I be glorified.” And King David said, “Even, like Israel, whom God went to redeem for a people to Himself, and to make Him a name.” (II Sam. 7: 23.)

God has made many great promises to Israel, but the Church (utterly oblivious of the fact that God decides) says that she herself is Israel! It is not even as honest as Naaman. He said, “Are not Abana and Pharpar better than all the waters of Israel?” The Church goes much further, and says, “Are not our Abana and Pharpar actually the waters of Israel?”

Abana and Pharpar? Yes, the Churches have got them! Brought face to face with Israel, they will not acknowledge it. They, like Naaman, look down on the very name with scorn and loathing, assured that their Abana and Pharpar, like the waters of Damascus, are better than any waters of Israel. How ominous! If Naaman had

kept in that mind he would have lived and died a leper! Strictly speaking, those rivers of Damascus might have been better, larger and more useful, but they were not the appointed way of blessing; and that was fatal!

It is no use men bringing their Abana and Pharpar in the shape of a Gentile choice, and saying they are better than any waters of Israel. It will not do. That is not the God-appointed way, and He will not alter His prerogatives to suit our Abana and Pharpar, not even to fit our theology, nor yet to save our dignity.

Better? But that was not the question. Were they the appointed way? They were not. Then all else is useless. Naaman must come down to the literal insignificant stream of Israel, Jordan, if the great work is to be done. So must our religious leaders accept God’s choice of Israel, if they are to be in accord with His declared intentions and purposes.

Theologians have not any objection to the term Israel, nor any objection to the fulfilment of all Israel’s great promises, provided they are allowed to say which people are Israel. But God is jealous for Israel; He says through the prophet Jeremiah:

“Considerest though not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? Thus they have despised My people, that they should be no more a nation before them. Thus saith the Lord; If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac and Jacob: for I will cause their captivity to return, and have mercy on them.” (Jer. 33: 24-26.)

Israel must be found in the true line of inheritance, and have the Israel marks! It is impossible to foist upon God our own Abana and Pharpar. “I have loved thee (not some other) with an everlasting love.” “Thus shall they know that I the Lord their God am

with them, and that they, even the House of Israel, are My people, saith the Lord God." (Ezek. 34: 30.) There is no room here for any Abana and Pharpar, however worthy; and the man that dare introduce any after such a declaration is guilty of falsifying Scripture; though, perhaps, till it is pointed out, he might be doing so through ignorance.

Christ our Lord when He was on earth said, "I am not sent but unto the lost sheep of the house of Israel." How is it possible to introduce any Abana and Pharpar here? The theories of our teachers would belittle these definite words of Christ to cover some Gentile substitute. But it cannot be done. Try it and see. "I am not sent but unto the lost sheep of the House of the Gentiles." Or: "I am not sent but unto the lost sheep of the Christian Church." Both statements would be absurd. The Christian Church was not instituted, and therefore could not be lost! And even after its institution it could not be lost, for once lost it would of course cease to be "The Church." Individuals might be lost, but not the Church! And as for "The lost sheep of the House of the Gentiles," there was no such thing. The Gentiles never were God's peculiar people; only Israel were His sheep (Ezek. 34). And these, Christ went after, that He might redeem them, and bring them back to their duty as the Holy People, the Priests of the Lord, that they might go into the vineyard, to take the news of Salvation to all mankind. So Israel became the first son, who, bidden to go into his father's vine-

yard, at first refused, but afterwards repented and went.

In some very strange way God has connected Israel in His word with the New Jerusalem. Many students of the Bible have been greatly surprised by that astounding passage in Rev. 21: 12, "And had a wall great and high, and had twelve gates . . . and names written thereon, which are the names of the twelve tribes of the children of Israel." How very strange! The New Jerusalem with twelve gates, and all Israel gates! It is most remarkable that we do not read of a single Gentile gate. The Gentiles may go in, they do go in, as verse 24 says, "And the nations of them which are saved shall walk in the light of it"; but if so must pass in through the Israel gates.

This declaration in Revelation 21 must be a great trial to our spiritualizing theologians. It is utterly destructive to their theory that God has finally cast Israel off. And in the new city of Ezek. 48, it mentions the same twelve gates, and gives the name of each separate tribe inscribed over their particular gate, and finishes, "And the name of the city from that day shall be, The Lord is there." (Ferrar Fenton says: "The Lord's Home.")

This ought to give our theologians pause in their rejection of literal Israel. However they may fret and fume, these astounding words of approval and blessing cannot be wiped out of Scripture, and they stand there among the very last declarations of our Lord Himself to the Apostle John. The Churches may say that Israel is rejected and superseded, but here they are elevated to the highest dignity. For there stand emblazoned over the twelve gates the names of the Twelve Tribes of the children of Israel!

Our teachers, objecting to literal Israel being still the favored people of God, and offering some Gentile substitute, are taking up Naaman's attitude, and are virtually using Naaman's words.

He wanted the waters of the Gentiles, his own particular Abana and Pharpar, and to his disgust the water of Israel was offered him, and so he went away in a rage. He did not want the waters of Israel; neither do our leaders want the Israel severance and the Israel appointment of place and honor above the other nations. When it is suggested that Israel (not the Jews) is still the favored people of God just as of old, long lost, but now found again in the Anglo-Saxon-Celtic peoples, the Church holds up its hands in horror, and says, "That is partiality."

What a mercy Naaman's servant had a better vision than that! He was prepared to accept Israel's superiority if it would cure his master. He, not knowing anything about it, yet was prepared to acknowledge the "separation," and "severance," and so he said, "My father, if the prophet had bid thee do some great thing, wouldst thou not have done it?" He knew there was no healing for Naaman in Abana and Pharpar, but there might be in Israel. And there was!

Just as Naaman thought that there was the same identical water in Abana and Pharpar as in the Jordan, so now people are saying that men are "All of one blood," and thus they want to erase the demarking line between Israel and the Gentiles. Set this down, We can offer God no Abana and Pharpar in the place of His long loved people Israel; He will not have it!

"For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." (Isa. 54: 10.) Is not that very decisive, as well as very significant?

To fall foul of the prerogative of Jehovah is fatal whoever indulges in it. No man has merit whereby he can be saved. Even Israel has not. And to fall foul of God's declared plans of mercy to lost mankind because that mercy is to come through a chosen people is to slight both the Giver and the Gift.

We may not dictate to God how He must save the race. If it is His good will to make a certain line of people His chosen instruments for the spreading of the Gospel, we shall be guilty of the most terrible folly in rejecting the gift because the blessing does not come through an Abana and Pharpar of our own. Let us be sure, God will not be instructed nor advised by any man, neither in His purposes of punishment nor in His offers of mercy.

If it is His good will to bring untold blessing upon the race of mankind through a chosen and separated peculiar people, severed that they may be His, let us devoutly thank God for such amazing condescension, as well as the Divine forethought and wisdom displayed by such a scheme. For if the plan is His, it is the best.

It is not humility, it is not impartiality, but presumption and conceit unparalleled for anyone to think that he can improve upon God's plan for governing and saving His world. Shall not the Judge of all the earth do right?



By Henry D. Houghton

The NEW WORLD COMING

A glimpse through the present disturbance to a world where every man is assured daily work and wages; wherein politicians will have a small share and the Golden Rule a large share — a world ruled by truth and with justness. A Scriptural view of the New World Coming, *here on earth*, and of the rocks and shoals we must navigate ere we can anchor in the quiet harbor! Cloth bound, 208 pages, \$1.50 postpaid.

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Management and Labor

By RAY WARREN

THIS YEAR, more than ever before, management and labor have been concerned with "how much is enough."

One of the great questions before industry and the American people is, Can any wage be granted that will satisfy?

If business at present prices could stand it, would twice the present hourly rate satisfy? Calm appraisal of this question would return a negative answer, because satisfaction would still be lacking; in fact, as wages go up dissatisfaction increases. The more one gets materially, the more one wants.

When we get into the field of material gain, we are bound to confess that we cannot answer all of these demands satisfactorily with material things.

We have over-emphasized the material side of life. As our nation became more and more industrialized, we became more and more absorbed in industrial problems. Our press, our literature, our thought, our platform have given more and more prestige to success in these fields. All of this has served to stifle the spiritual side — that side which is needed to keep a balance to offset the pull of the material side.

Some men naturally have ability to achieve material success — others acquire this ability through study, training and experience.

The great mass, in order to get a greater proportion of material things, are grouped together under forceful leadership, strong personalities which direct the group pressure!

Management and labor now face these problems which are being forced by group pressure. Complicating this situation is the fact that group pressure is utilized for political advantages. Legislation is enacted granting certain arbitrary rights to organized groups and denying certain rights to opposing groups.

Unionization is encouraged by the government. This encouragement by government is not new, because the same encouragement was offered in Russia, Italy and Germany. The workers were encouraged to organize. They merged into groups and felt the group power. Naturally this power in time became oppressive. Lacking restraint,

it was only a question of time until conditions became intolerable to the general public and the general public was easily influenced to acquiesce to legislation to regiment labor and thus destroy its group power. Labor power was superseded by political power. So in this manner totalitarianism — dictatorships — was achieved in Russia, Italy and Germany.

Will this group pressure in the United States reach such a point as to create an acquiescence in the public mind to go from one extreme to the other; that is, from freedom to negotiate to regimentation under government dictation?

Disturbing as labor relations are at times, we can say that there is much good coming out of the present situation. Business men and the employees generally under unionization are getting a more distinct understanding as to their rights and privileges. Nevertheless, some are getting a decidedly wrong view as to their rights.

So long as restraint on both sides is exercised we can go along safely. However, if opportunism is allowed to take charge (the use of force), then all of the good will vanish in the smoke of the conflict.

Shall we reap only the good and stop short of harvesting the bad? This is one of the big questions between labor and management to-day.

There is too much thought of getting all one possibly can now regardless of the consequences. This is partly due to the fatalistic view which expects an aftermath — a reversal of our present situation.

If this thought is to prevail, then we can only see group pressure applied in the most forceful way, and this will be destructive.

Wages can only come out of the prices of the goods. If wages influence the cost to such an extent that the price becomes higher than the public will pay, then the product falls into disuse and work is lacking.

Business, if it is to succeed, must take into consideration not only the ownership and the employees, but the customer, and the divine law which should regulate dealing between people. Some of the proceeds of business must support

the government and other agencies.

Some thought is being projected that higher wages should be paid because this money would have to be paid to the government otherwise. This, of course, is a fallacious reasoning.

Where improvements are made lowering costs in production, the sharing of this reduction should be participated in by all.

Ideally, we should lower the price to increase the use of the product, and increase the wage as we increase the ability to produce at lower cost, and at the same time render a proper return on the capital investment.

Today we seem to be getting away from the idea of sharing the benefits of improvements. Emphasis is being laid upon increasing the wage to the employee, regardless of the customer, or the return on the investment.

If we continue this trend, it is only a question of time until the whole structure gets out of balance. The employee will lose more than he can possibly gain by such measures, because the worker, after all, is a consumer. As prices are influenced by wage increases they eventually are caught in an inflation spiral, which will destroy the gains labor has made to date.

Today labor is receiving more per hour as compared to the cost of living than in all history.

The latest reports indicate that the twenty-five major industries are paying an average earning of $87\frac{1}{2}\text{¢}$ an hour. This $87\frac{1}{2}\text{¢}$ is the rate between the lowest and highest rate paid in those industries. This $87\frac{1}{2}\text{¢}$ an hour average for all work about equals, for the most part, the skilled rate that was paid ten years ago. Hourly earnings generally are 40% to 50% higher now than in 1929.

The cost of living (10 years ago), according to the United States Bureau of Labor, in December 1931, was 104 per cent on the scale of 1935-1939 as 100 per cent. Now it is about 108 per cent on this scale. The cost of living today is scarcely 4 per cent higher than 10 years ago, in the midst of the great depression.

While labor has made great gains in hourly rates, there is greater dissatisfaction than ever before, and this is a danger sign.

There is another dangerous situation, scarcely observed by the general public, but nevertheless a great factor to be considered in our near future — and that is, the factor of Russia.

We do not want to see Germany win, but either Germany or Russia must win. Germany may exhaust herself in her effort to conquer Russia, and if Germany does, then Russia becomes the predominant force on the European continent.

Russia then appears in this country as the savior of the world from Hitlerism; and Russia, therefore, makes great strides in its prestige in America.

The Russian ideology is government ownership, denial of God and the destruction of religion.

Our materialistic philosophy, over-emphasizing the material gains, has done much to stifle the belief in God, and the efficacy of religion.

We have in this country today too many advocates and apologists of this Russian ideology in high and low places, and even in the middle ground. We cannot overlook the power of these individuals to influence many more under circumstances which may develop out of the changing fortunes of the present war.

Through this we in America are about to receive another impact of a terrific nature against the moral force of our people through our present tie-up with Russia. We will, no doubt, reap the penalties of internal strife because of our disobeying the Biblical command with regard to being yoked with unbelievers.

If we are to be saved from this threat-

ened disaster, created by our own attitude in the past, plus the imported isms from abroad, then the leaders in American business and American life must work vigorously to restore the moral concepts to American life. "Man cannot live by bread alone." We are seeing that statement verified in the approaching crisis.

We have a Sabbatical commandment, and yet in this nation, blest beyond all others with natural resources and wealth beyond dreams of avarice, we have desecrated Sunday. Today we are making agreements offering to pay men time and a half to give up their Sunday for material gain. We give the man a 50 per cent increase in his wage. Through this he may starve his spiritual nature doing without the spiritual uplift necessary to balance the pull of the other six material days. Is it any wonder that business is now confronted with unreasonable demands?

Business will need to discipline itself — it will need to search its methods to see where they conform or fail to conform to the divine order. If certain business practices are contrary to any commandment, these business practices are a liability upon the face of private ownership. Management and labor leaders, and all who are engaged in industrial problems must acquire and work for self-discipline, or be subjected to regimented discipline.

God's principle is based upon self-discipline. The training of the human race, as we can see it, is to develop self-discipline (self-control) by which people can live free without having their rights encroached upon by others.

Opposed to this ideal is the regimented discipline — the satanic influence — which seeks to deprive man of his liberty of action, his right to property and his belief in a divine being. The regimented idea was characterized by Christ in this statement: "The rulers of the Gentiles (the non-Christians) lord it over them and their great ones exercise authority over them."

This statement of Christ that the rulers lord it over the people depicts very clearly the governmental situation in the totalitarian dictatorship countries and is a warning to this nation. If this nation is to remain Christian, it will not permit a government of men to lord it over the people and regiment them.

Under the Christian (Christ) system, he who would be great must acquire the power to serve best — must be a great servant rather than a lordly master.

The two ideas, the divine idea of self-discipline versus the satanic idea of regimented discipline now stands as a challenge to both labor and management.

If management and labor fail in the handling of their problems — fail to take into account the spiritual in evaluating the material — this nation is indeed in dire straits. Then this nation may have to suffer the evils of regimentation until the power of the human spirit inspired by the love of liberty will free itself again at all cost.

My belief is that this nation will escape this terrible fate by a narrow margin. I believe God never intended that the people in this nation should become state slaves.

Life is a Continuous "Alert"!

THERE IS nothing more dangerous than being dogmatic about how the fulfilment of prophecy will take place. Intelligent anticipation is one thing, but the event itself alone can decide how a prophecy will mature in actuality. It is the inflexibility of interpreters which has in the past so often brought the subject of prophecy into disrepute.

Prophecy is not prediction. Precise prediction would make world developments crystal clear. Prophecy is a form of codified revelation, which becomes clear after the event itself unseals that which prophecy conceals. Unlike prediction, prophecy enables us to see the truth in retrospect rather than foretell the future. Thus the New Testament defines the true significance of prophecy when it refers to the word of prophecy being "a light in a dark place." A light

in a dark place is useful, but its range is limited so long as the place itself is dark. Similarly, prophecy gives us guidance, but does not tell all the story. Like a lamp it irradiates our footsteps, but does not illuminate all the road. If prophecy told all, then the dark place itself would become light, and there is no need for the illumination of a light in a place where there is no darkness. In this way the function of prophecy is precisely determined. Prophecy is revelation in process of unfoldment, for the words "to reveal" mean "to bring that which was in darkness into light."

Of course, there is a compensating factor in this matter. For as St. Paul says regarding the second coming of our Lord: "The day of the Lord so cometh as a thief in the night. But ye,

brethren, are not in darkness, that that day should overtake you as a thief." Why is this? Because "ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." If we are the children of light we have many signs made manifest by means of which we can "see the day approaching." If we can see a thing approaching, then no matter whether it is "a day" or "a thief," we are not taken by surprise. In all tactics the elimination of surprise is half the battle. Yet even this degree of anticipation does not justify precise prediction. Indeed, life on earth is one continuous "alert" for those who are spiritually in *Christ Jesus*. Our Lord made this quite plain when He gave the password for the present era, saying: "What I say unto you I say unto all, *Watch*."

Sanctions—II

By the Late W. PASCOE GOARD, LL.D.

"Why Will Ye Be Stricken Any More?
Ye Will Revolt More And More."—Is. i.

THE WORLD is in trouble. The Anglo-Saxon world is not so badly off as some parts and some peoples of the world, but still the Anglo-Saxon world has trouble sufficient to bewilder her people and her leaders.

Apart from the natural ills of life, the Anglo-Saxon nations *should have no trouble*; on the contrary, they *should enjoy a ceaseless continuance of successful history*.

There is *unemployment!* yet there is, as Cecil Rhodes said as he lay a-dying. "So much to do, so little done."

There is *poverty*. Yes, it is true people suffer from poverty, and the ills which go with it: bad housing, cold, and even hunger. It is not too much to say that even in the Anglo-Saxon world there are many who are dying from innutrition. *Yet there is abundance for all of fuel and food*, and there are the *materials and labor* to create housing in comfort for all.

There is no essential need for hunger, cold, or homelessness. Yet the leaders—and they are great leaders—are driven to their wits' end to know how to remedy these things.

The end is not yet. There is worse to follow, unless . . .

Let it not be dreamed that any of the great leaders of our nations desire that this should be the case. They see the evil, but see not how to remedy the evil *within the scope of the system which we have evolved or adopted*. That system has its conventions and its limitations. It is the only system usable by the leaders of our people as things are constituted today.

Other peoples in other lands have smashed their systems and have undertaken, over-night, to establish other systems. They have not made an utter and final failure. They have not made a success.

Others have formed groups according to certain ideas, and they are busy trying to do two things: First, to put together their system; and, secondly, to try to convert the people to experimentation with such system.

These various systems clash with each other, and they are causing strife to

grow up, and become chronic, among the youth of the present generation.

Sovietism in Russia has run a blood-red course thus far, and is still running strongly among the people of that great country. They have their missionaries all over the world, to try to convert the world to their ideal.

Naziism is running a strong course in Germany, and is spreading through middle Europe.

Fascism is running just as strongly in Italy, and is spreading to Africa, and has its missionaries in many countries.

Democracy is still holding its own in the Anglo-Saxon world.

These systems and their devotees clash, are causing trouble, and are destined to cause more. But none of them is succeeding in banishing the spectres of suffering from Humanity.

Russian *economic theories* are linked up with an *impossible administration* for a free people; and are further linked up with the *ancient military ideal* carried to the nth power.

Naziism is linked up also with the iron hard militarism which is so dear to the Prussian mind and heart.

Fascism is linked up with the same military ideal.

Whatever there may be of economic good in any system, if that system is linked up with militarism *it is doomed to extinction*.

Democracy is linked up, and has been from the first, with the fundamental evil of *substituting human authority for Divine authority and human statutes for the Divine statutes*. The Commandments, Statutes and Judgments of the Lord are set aside, and "the statutes of Omri" are kept instead.

This is the fundamental transgression of Israel. This is the meaning of God's answer to His Own question, "Why will ye be stricken any more? *Ye will revolt more and more.*"

We know what the word "revolt" means. It is the overthrow of, or the attempt to overthrow, the established government, and the substitution of another government. Those who revolt are called *revolutionists*. *That is what the people of Israel are guilty of. They have revolted against the government of the Lord.*

How Shall We Return to That Government?

We hark back to the time of the Reformation. We see that then Britain threw off *the unbearable yoke of foreign spiritual domination*. That *foreign spiritual domination* had been enforced by the agency of the *material resources of British Law*. Britain herself had riveted the chains of foreign, non-Israel, spiritual domination upon the people of Britain. It was an impossible situation from every angle of vision. In the Reformation Britain threw off the chains of her spiritual slavery. It was a slavery never intended of God. He said concerning the daughter nation of ancient Israel dwelling in the Isles—the British Isles—"Ye have sold yourselves for nought; and ye shall be redeemed without money." The reformation phase of Israel's redemption came in at the time of Israel's commencing to emerge from captivity.

There arose a king in Britain—Charles I—who was determined to restore that foreign yoke upon the spiritual neck of Britain.

The people rose against their king because he was *acting unconstitutionally*, although he was a constitutional king.

Cromwell came to be the leader of the people. *King Charles rebelled against the constitution*. The theory was, that "*the king can do no wrong.*" The King of England must, and therefore does, always support the constitution.

But Charles the First rebelled against the constitution. In such rebellion he must be considered, *not in his official capacity*, but as a rebellious individual.

So the Parliament, in the name of the official King of England, who must always sustain the right, levied war against Charles Stuart, who was acting contrary to the constitution; therefore contrary to the *official hereditary King of England*.

War was levied against *King Charles* by the Parliament in the name of the *King of England*. Charles would die as a man. The King of England never dies. It is said when a king passes, "*The king is dead, God save the King.*"

Charles I was beheaded. Up to that moment the *king of England was a prisoner in the person of Charles I*. The moment

Charles the First died, *the King of England was free*, and out of reach of his enemies, in the person of Charles II.

The people won the war, and held the throne unoccupied pending the determination of the King to return to constitutional ways. Churchmen supported the King, as a rule. When the Protector desired to call a Parliament, the nobility and Churchmen refused to act.

Cromwell called upon the Congregational Church to nominate members for the national council.

This was done, and the council met. Cromwell rightly said that he never had looked to see such a day as then dawned for England. For the nation had turned from an *elected Parliament* to an *appointed national council*.

The council met under new conditions. They considered the course which was open to them, and came to certain decisions. They knew then, as we Anglo-Saxon-Israelites know now, that the statutes of Omri had been substituted for the law of the Lord. *They decided to restore the law of the Lord.*

Accordingly they prepared a meas-

ure to be passed by the council which provided for *the repeal of existent laws, which were the product of the former Parliaments; and to restore the Commandments, Statutes and Judgments of the Lord.* Their bill was ready to be submitted and passed, and they were ready to move.

This placed the Protector, Cromwell, in an impossible position. The Parliament, and he under the Parliament at first, then he in succession to the Parliament, had *levied war against King Charles the First, and was then holding the throne vacant against Charles II, because of the fact that Charles had set aside the constitution and refused to govern his actions by it.* This was the cause of the war.

How, then, could Cromwell go *the whole length of setting aside the constitution to defend which he had made war? How could he substitute another constitution, even though it were the Divine constitution, furnished in the Bible in which he wholeheartedly believed?* Manifestly, at that stage of the development of history, the thing would seem, from his standpoint to be impossible. Therefore, he dismissed the council for they would not act except under the Bible system.

They were before their day. But they were entirely right in principle. Let us remember that this was not a time of little men, nor of futile minds, who

wasted life in dreaming. It was a marvelous age. It was hard-headed and hard-handed. It was the time of Milton, Bunyan, Shakespeare, Bacon, and of the apogee of the English language as far as purity and power in language are concerned.

It was a hard-handed generation. Men took the field easily, and fought each other to the death, for their convictions.

They produced in that age the great masterpiece of all literature, and of all languages, the Authorized Version of the Bible.

A council, so carefully selected, travelling an open road in which there could be no danger of losing their way, prepared a bill *to abolish the Statutes of Omri and to restore the Statutes of the Lord.* They were before their time.

But now the age has developed further. The Divine purpose for the hour and the needs of the time are that the laws of men shall be laid aside, and the laws of God set up in Israel, and the world.

This is the need and the duty of the hour.

Until this change is made Israel must suffer more and more. When that change is made the sanctions will be lifted from us. But not till then.

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HAVERHILL, MASS.

The Jewish Question and "Anti-Semitism"

By HOWARD B. RAND

NEWS WRITERS and editorial commentators feel free to discuss practically every major issue in this land of free press and speech except one. That one issue of which men speak in private but dare not discuss frankly and freely is the so-called *Jewish Question*. That it is a live issue is admitted by all, but when mentioned it is done so guardedly that it amounts to a whitewash of the entire matter. This was evident in a recent magazine series, the advance publicity of which would have led one to believe it was to be a frank discussion of the Jewish Question.

Why this reticence to give the facts as they are? Among some of the reasons is the existence in New York of a Jewish anti-defamation committee whose purpose is to crack down on anyone who dares to interfere with their plans or desires. To this can be added the subtle propaganda in business pressure so effective against those who would speak out that it has in a large measure succeeded in sealing the lips of men who could enlighten the American public. Perhaps the most effective weapon at present in the hands of Jewry for preventing the true facts from being known is the labeling of those who might speak out as "anti-Semitic." It is a form of ridicule which is effective because it has skillfully been associated with the term intolerance as a result of the activity of certain individuals and groups who are no doubt Jew-baiters. Due to this association, those who are themselves most intolerant of Christianity are undertaking to classify as anti-Semitic (whether it be true or not doesn't seem to matter) any person or organization with whom they do not agree, attempting to stigmatize them as bigoted and intolerant and thus destroy their activity and work.

The effectiveness of the work of any individual or organization can be hampered through ridicule which, after all, is no answer to logically presented facts. Because of the very nature of ridicule it is used by those who are unable to produce logical evidence in the refutation of facts presented by the opposition. The cry of anti-Semitism is in the same category with ridicule and

serves the same end. If the public can be sold the idea that a patriotic publication or movement (no matter how meritorious its work may be) is anti-Semitic, then this charge becomes an effective weapon because of the present public state of mind. Anti-Semitism is sometimes used to discredit those who take definite stands against unconstitutional acts. This same term is also applied against those who present the true facts of history for the enlightenment of the public, if there are those who wish those facts suppressed; and it destroys confidence in the eyes of the public in any man, group or publication against whom this charge is leveled. The charge does not have to be true, nor is it incumbent upon those making the charge to prove it so. It merely has to be stated that one is anti-Semitic and the public throws overboard all reason and common sense. This in itself is un-American!

The American public has certainly been sold a bill of damaged goods, the acceptance of which has been and still is extremely effective in prejudicing the minds of Americans against any truth that the powers that be wish to suppress or destroy. What a terrible twist has thus been given to the American mind. It is even more effective than ridicule itself, for this slogan or term of anti-Semitism immediately arouses the sympathies of the American in his desire for fair play and his natural preference for good-will.

When will America awaken out of the stupor engendered by this hue and cry which strikes such fear into the hearts of otherwise brave men? There is real danger facing our country, and it is not due so much to the actual activities of any one group as it is the result of the pressure exerted to silence or discredit the warnings of patriotic men and women. The knowledge of a condition that actually exists is being suppressed because of fear on the part of many who know the danger of being labeled anti-Semitic. Why not accept the anti-Semitic stigmatism as we accept ridicule, for when Christians become tolerant of evil or fellowship with anti-Christ the followers of Christianity have ceased to be apostles and disciples of Jesus Christ.

Let us analyze the term used in this campaign of ridicule. Even the term "anti-Semitic" is not true in the way it is applied. Anti-Semitic signifies opposition to the reputed descendants of Shem. *Who are Shem's descendants?*

The Bible records ten generations from Adam to Noah and ten generations from Shem, Noah's son, to Abraham. There are many branches of the human race, apart from Abraham, which originate with Shem and who are thus Semitic. Even Abraham, ten generations later, is the father of many races — including the Turks, the Arabs, the Brahman of India and other Eastern peoples; while Isaac, Jacob, Joseph and his two sons, Ephraim and Manasseh, with the descendants of the sons of Jacob are represented in the Anglo-Saxon-Celtic peoples as well as some of the lesser groups upon earth today.

Men often refer to the Jews as though they were the sole descendants of Shem, but they are *only a part* of the descendants of *one small branch* of the multitude of peoples who are truly Semitic. Thus to say that a man is anti-Semitic is to declare he is against a multitude of peoples. Along with the false claim which would make the Jews all there are of Israel is the application of the term Semitic to Jewry only. A study of the genealogical tables of the Bible shows that the Jews are descendants of Judah only, one son of Jacob, while this race as we know them today are a *portion only* of the descendants of a *remnant* of the seed of Judah. These facts show the foolishness of applying the term Semitic to the Jews only, as it includes all the Anglo-Saxon-Celtic peoples, the Arabs, the Turks and many other races. This can be easily verified in a careful reading of Scripture and through a study of the pages of *secular history*.

We are not anti-Israelitish and for the same reason we cannot be anti-Semitic, for to be so we would be "anti-ourselves," inasmuch as we Anglo-Saxons are of the seed of Shem and the race of Abraham. However, the term anti-Semitic has come to mean, in the eyes of the public at large, *anti-Jewish!* While we are not opposed to the Jews as a

race, for we recognize that they are our brethren in Israel, we in no way subscribe to the doctrines of Judaism and are in strong opposition to their teachings in the refusal to accept or recognize Jesus Christ as the Messiah.

This opposition to the doctrine of a race is immediately used by certain leaders of that race for the purpose of stigmatizing as "anti-Semitic" those who do not agree with the plans and doctrines of Judaism. This cry of anti-Semitism has been fashioned into an effective weapon by these leaders of Jewry for the purpose of preventing certain truths from becoming known when those truths are to their detriment. While we do not agree with the doctrines of Judaism we most heartily condemn the physical persecutions and suffering visited upon this race because of their beliefs.

It is unfortunate, but Jewry as a race by refusing to accept Jesus Christ and His teachings do not feel the need of keeping the ethical standards of Christianity; and because this is so, the resultant materialistic attitude of Jewry is in a large measure responsible for most of the troubles of the race, both in their social relationships and business dealings.

Jewry has rejected Jesus Christ and His Kingdom. It is no secret that their leaders have been planning to set up a Jewish Kingdom in opposition to Jesus Christ, with a Messiah of their own choice, under whose leadership they hope to overcome Christianity.

While we are not in opposition to the Jews individually or racially, yet we most emphatically are opposed to the doctrines of Judaism, to the Jewish rejection of Jesus Christ, and to the setting up of any proposed anti-Christ Kingdom. A Christian who is true to his faith and to Jesus Christ can take no other stand and yet he can continue to work and pray that Jewry may have

their eyes opened so that they may see the truth of the Messiahship and Saviourhood of Jesus the Christ. Because we stand definitely for all that Jesus Christ means, of necessity we are in opposition to the doctrinal teachings, beliefs and plans of Judaism. We are *anti* the rejection of Jesus Christ and will do all in our power to win over to Him those who are opposed to Him, regardless of race or color. We are *anti* any government, or proposed plan of government, that refuses to take Jesus Christ into partnership and must therefore be opposed to any attempt to establish a government that refuses to recognize Jesus Christ and the principles of Christianity.

The leaders of Jewry have cleverly stigmatized the opposition as anti-Semitic rather than anti-Judaistic because Judaism is a religious doctrine and the true followers of our Lord must always be in opposition to Judaism. When Americans fully recognize and realize that, in the eyes of Jewry, anti-Semitism means anti-Judaism (the materialistic doctrines of which they must always oppose), the atmosphere will clear and the fear of being labelled "anti-Semitic" will have passed and an effective weapon so potent today will have been struck from the hands of those who would welcome the destruction of Christianity.

So long as Jewry follows the teachings of the Talmud and persists in the rejection of Jesus the Christ there will be a Jewish problem, for the doctrines of Christianity and of Judaism cannot be reconciled. The brotherhood that was broken between Judah and Israel as the result of the crucifixion of Jesus Christ cannot be healed while Jewry continues to be anti-Christ. This is particularly so if in that opposition they are planning and preparing to set up an anti-Christ Kingdom. The hue

and cry of "anti-Semitism" being raised by Jewry is fanning the flames rather than extinguishing the blaze!

The fact is anti-Semitism is non-existent, but Christianity must be always definitely anti-Judaism, which doctrinal opposition immediately vanishes regarding any member of the Jewish race upon his or her recognition of Jesus the Christ. The solution of this centuries-long problem is in the lap of the Jewish race, who possess the power to bring relief; but if they continue in their opposition to Jesus Christ and Christianity they will have no one to blame but themselves when finally an awakened Christian world is aroused in a clear recognition and complete discounting of the present subtle propaganda methods.

Let Christian America awaken to these facts and cease stigmatizing patriotic and religious groups by using a propaganda slogan prepared and fostered by Jewry for suppressing the truth regarding Judaism. Let Jewry cease their opposition to Christian principles and beliefs, and let them refrain from the use of the power of money to suppress truth and they will find that anti-Semitism, so called, is but a myth.

While anti-Semitism does not exist yet there is most definitely a spirit of anti-Judaism for the followers of Jesus Christ must be, above all, *pro-Christian*. We pray that Jewry will cease their opposition to Jesus the Christ and accept the fact of His Saviourhood before the pressure weapon which they are forging is turned upon them and destroys their race.

Already there are Jewish men and women who have recognized Jesus as the Christ and with that recognition relief has come to them from the pressure under which their brethren still suffer. This, and this alone, is the answer to the "Jewish Question."

The Coming of Christ

THE RETURN of Christ is a fundamental doctrine of the Christian faith. This faith is not the result of a fanatic's dream, nor is it the creation of speculative theologians. It is the result of the word of our Lord himself. He taught it in precepts and parables. He declared it in direct speech, so that to fail to come again would make him guilty of the most cruel deception. It is set forth in the Scriptures in types and symbols, allegories, historical episodes, poetic anticipation, and figurative hope.

The return of Christ is as real as his first coming. Just as the promises and prophecies that announced the first advent were literally fulfilled, so may we expect that those which refer to his return shall likewise be literally fulfilled. We do not necessarily mean by use of the word "literally" that we are bound by what a reader thinks is literal. Neither do we lose heart because we know the return of our Lord to be a controverted truth. All essential doctrines of Christianity are controverted.

Unfortunately, this is one method by which some men seem to arrive at the truth. Some unbelievers will not discuss the subject, but that is more a matter of bigotry than intelligence. Through all obstacles, learn the truth of our Lord's return. It is to be personal. It will be glorious. It is imminent. If this truth has not yet gripped you, search for it with modesty, humility, and abundant charity. "I will come again," said Jesus. Where, when, how, only the Word of God can tell.

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Public Still Not in Fighting Mood

Reprinted with permission from *The Boston Herald* of November 9

By BILL CUNNINGHAM

THE WAR is no longer something fearful but far beyond the horizon to Mrs. John J. Ryan of Mystic Avenue, Somerville. In the home of Peter Kalante of Wade Street, Worcester, it's not now just an academic subject to theorize over. Mrs. Frances B. Cosgrove of Elmer Street, Brockton, will never be able to discuss the subject impersonally again. Neither will heart-broken mothers, fathers, wives and sweethearts in eleven other New England homes.

The distant terror has become real and physical and personal to them. What matters it if the general situation hasn't a name, whether it's undeclared war, defense, armed neutrality, technical peace, or some combination of these? Their men have been killed on active duty with the United States navy.

There are others before these who've received the terse telegram of announcement and condolence from both the army and the navy. There've been flyers killed in training, soldiers who've died of illness or accident on maneuvers, and sailors who suffered comparable fates. All rate as heroes. All gave their lives for their country.

But These Were Different

But these last were different. These men were killed by the skillfully deliberate fire of a submarine crew of a foreign nation. They, fourteen of them, were New England members of the crew of the destroyer *Reuben James*. True, it wasn't the first ship struck, nor were they the first Americans killed — the *Kearny* and its eleven casualties were first — but this was the first ship completely sunk with the major preponderance of its crew killed or drowned.

It rates a total loss, and, as such, rates as the first major blow to the pride and prestige of what's supposed to be our major arm.

It's the first major blow, too, to our civilian population. The list of missing brings our casualties in the so-called

battle of the Atlantic to well over one hundred. That means more than a hundred American families with whom the war is no longer a controversial matter. It has happened with them. Maybe they're the first of thousands. It could be millions.

We've talked a lot about morale, the morale of the soldiers, specifically the morale of the draftees. The crisis of that, fortunately, seems to have passed, or, at least, to be under sufficient control. But behind that, probably part of it, and certainly more dangerous because there's no way to regulate it by discipline or constituted authority, is civilian morale.

Now Come the Heavy Blows

Here come the heavy blows.

How fast will we stand?

How much will we take, and what will we do?

The blows will be physical. The next-of-kin of the victims of the *Kearny* and the *Reuben James* torpedoings already know. Is there any index to general civilian willingness to see it through in the reports of how sundry amongst them withstood the shock of the tragic information?

Apparently not.

The only common denominator was heart-break.

The Brockton mother sobbed of her nineteen-year-old gunner's mate, "Oh he was so good, so good. I was always afraid this would happen, and now he is gone."

The father in Athol fell with a heart attack when he heard the news of the sinking, suffered another before word ever came from the navy and was in such serious condition that they didn't dare show him the terse official message reading, "it appears" that his son "has lost his life in line of duty in the service of his country."

The local mother, through her weeping, rebelled against the situation that sent the fated ship to sea without an

overhauling she said her lost son claimed was overdue. The thinly armored old four stacker begun during the last war but finished too late to see any of it, put into the Boston navy yard for overhauling and service, she said he told her, but couldn't get either because all facilities were occupied by British ships in here for repairs and similar service.

Badly in Need of Repairs

Other families also stressed this story, and said their men had told them the destroyer was due for a six-weeks lay-up here for overhauling around December 1st, that it needed repairs and servicing badly. That all might be and it's a natural remembrance, but it's likewise to be remembered that this ship didn't founder and sink because of faulty gear. It was blown apart by torpedoes deliberately fired. Unless it could be proved that it had a chance to escape and its machinery failed, that charge isn't what it appears to be at first glance.

The Boston businessman, brother of a lost petty officer, was bitter against the navy for the way it handled the news. He said the naval authorities left the families of the victims in bitter suspense for a week. They announced the bare news of the sinking, he said, and nothing more. Almost a week later, they released a list of those believed to be on board, and finally a list of the known survivors. Bitter in his denunciation, he said this was enough to break the spirit, and almost the patriotism of every family involved.

And so it went, including the many who preferred to lock their emotions in their hearts and say nothing. There were some of these. Reporters at several addresses weren't admitted. Word was sent out that those sought had no statement to make.

It was sorrow, the same sort of stunned sorrow that accompanies any sudden calamity. It may have been felt, it may have come later,

but nobody expressed any demand for vengeance against the Germans. Nobody said anything about the United States, or Democracy, or saving the world.

It was mostly, "Why did this have to happen to Jim? Is there a chance that they can find him? What'll we do without him?"

Tradition Fails

So far as the general reaction went, it certainly was no stronger than apathetic. Cartoons back through the years, picturing something such as this happening, have shown an aroused Uncle Sam, putting aside his paper and getting up from his chair with plenty of business in his fist and his face. It's been tradition that no foreign power could sink a United States navy vessel and get away with it. The whole nation would arise.

The whole nation didn't.

I was on a crack express from Boston to New York. The lounge car was filled with representative-looking businessmen. They were well dressed, well fed, able-looking gentlemen. The New York afternoon papers were put aboard at New Haven. They carried the news, the first anybody on that car had seen or heard. I watched the man across from me, figuring his reaction would be typical.

He opened the paper the porter had laid across his knee, looked at the big black headlines, "American Destroyer Sunk," glanced through the first couple of paragraphs, looked up at the head of the car to see if the porter had finished with the New Haven bags, pushed the button and ordered a Scotch and soda. He never did go back to the *Reuben James* story, but turned over inside the paper, glanced at the advance chit-chat about the Army-Notre Dame game and then went over into the financial columns, where he stayed all the way past Bridgeport.

I finally managed to engage him in conversation and I said, "It's a terrible thing about that destroyer, isn't it?"

"Yes," he said, "but what can you expect? Roosevelt's pushed 'em out there asking for it. You'll usually find that when somebody goes hunting for trouble he finds it."

He went back to his paper, and that was that.

The question of civilian morale, or

perhaps it's civilian reaction, is the most formidable one facing the government now. The low point in military morale has apparently been passed. There's still plenty of grouching and grumbling in the army, but, at least, the mass desertions promised for the month of October didn't eventuate.

There are several reasons for this. One is that the new policy of releasing soldiers twenty-eight years of age and older removed many of the hardship cases and the elder, and therefore more forceful, objectors in general. Another and bigger one was the fact that most of the soldiers were set to playing war games, and those vast maneuvers gave them something to learn and to do. It was mostly the idleness that was driving them crazy.

Another is that some of that trouble was considerably exaggerated, accidentally or deliberately, by publications striving for sensational effects. The one of these printing jobs that attracted widest attention, and probably caused the most national concern, either accidentally fell upon or deliberately used a unique case.

This particular outfit, it held up as typical of all the rest, had had its morale completely spoiled by a molly-coddling chaplain. That's the official War Department explanation at any rate. The dominion was not only on the wrong side of the fence, but he had very definite anti-interventionist ideas including a burning hatred of the British. He poured a lot of that into his personal relations with the men, and, with it, instead of trying to stiffen their spines and brighten their smiles and kid them or even shame them into more enthusiasm for soldiering, he agreed with their crabbing and said they were right, it all was terrible, and that they all should be home.

Snapped Out of It

Their morale went to pot, and they were, indeed, almost as ready to rebel as that magazine said. But the chaplain was finally hauled before his superiors, bawled out to his boot laces and either booted out of the service or transferred to other duties far, far away. Without his generally asphyxiating presence, the soldiers snapped out of it and no more was heard of the OHIO ("Over the Hill in October") Camorra. But

that was one unit. It wasn't the army.

A lot of soldiers still are crabbing. Their principal gripe seems to be that they think the army has misplaced them. A man will claim, for instance, that he held a good job as a draughtsman with a reputable concern, and feels he belongs somewhere working with blue prints and India ink, while the army has him in a mountain battery playing chambermaid to a mule. Some of this is right. A lot of it is wrong. Some of it is a man's natural effort to get a softer berth or a higher rate of pay. But, at long last, somebody's got to take care of the mule. Maybe his part of the army already has enough guys to draw pictures.

A lot of good honest soldiers are justifiably sore at the draft dodgers, the slackers, as they were called in the last war, who evaded the call by some dodge or drag and are waxing fat as civilians on some defense job. This works right on over into an understandable and justifiable resentment of these same dodge-artists striking for higher wages and shorter hours and tying up defense orders.

The contempt of the man in the uniform for the defense striker is real, and it may someday be very unhealthy—for the defense striker. Most of these soldiers aren't dumbbells. They do plenty of thinking. Many of them say they'd welcome with unusual personal satisfaction a job walking guard around one of those struck defense plants.

The soldier still crabs about the food, the weather, the transfer to far places that makes it hard to get home, but he's sticking the job and he's gradually becoming an army. The main problem now is the home folks behind him.

The evidence seems to be that even they are getting a little more of an idea of what a soldier is and how he lives, so far as the personal end of it goes.

After watching the 26th Division in maneuvers in the area about Devens, I wrote in this space a report that the soldiers seemed to be more alert and alive, in better spirits and shape than they were at Camp Edwards, and gave as the unquestionable reason the fact that in these war games they were doing something, they had some arms to play with and take care of, that they were busy and interested and really excited about it all.

In the mail, promptly came a bristling letter from an aroused lady in Winchester.

"Yes," she said, "but why don't you tell the whole story? Why don't you tell that six of those boys have to sleep in one tent, and that there's only one wash basin for the six of them?"

Maybe there were a lot of ladies such as this one who didn't realize that soldiers in the field can't be provided with individual suites at the Waldorf-Astoria. One wash basin for six men may rate as a hardship, but it's doubtful if anybody will ever collapse from it.

Cycle of Lies Passes

All that type of criticism seems to be passing. A cycle of singularly vicious lies, such as one about a brutal officer in the South marching northern troops in the blazing sun until many collapsed and some of them died, has passed on, too.

The picture gets broader, now, and the problem harder to peg.

It's no longer a question of whether the army will stay in ranks. That was the first one and, for a while, it seemed to be the most serious. But it's now a question of how solidly our civilians will, or may be, even if they will.

We've had the news of our first dead, but that still leaves millions personally untouched. But no human being in America will escape being touched by the rest of it. We're now living the last three months of the world as we knew it. Come March 15th when those first taxes hit and this nation is going to be knocked to its knees. It will never arise in our lifetimes.

We're living our last months with certain things we've taken for granted for so long that they're practically indispensable to us. Gasoline may be one. Right or wrong about the bungling and lack of intelligent preparation which created even the illusion of shortage, one story is now that there is a shortage, but that the authorities have decided that rather than put up with all the abuse and criticism, they'll simply let the matter go until war is declared, and then the whole nation will be rigidly rationed, or, maybe, allowed none at all. This implies that they don't think the declaration is far off.

In for Trouble

A lot of people are going to be in serious financial trouble. The problem

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of the Little Businessman is far from solved. Even some of the Big Businessmen are in the middle of a log jam. How about the fellow with a big retail automobile business? With production cut in half, prices high and parts hard to get, what's he going to do with his salesmen, his organization and even himself?

Everybody who moves around at all knows that the Priorities controlled businesses are cheating brazenly, at least in certain lines. The law is so elastically, which means inexpertly, written that it allows of several interpretations, and bootlegging in the metal trades, to name but one, is already common. There are others.

The average citizen is like old Aunt Liza's boy, Les. When she wanted him to do an errand and wanted to make sure he heard her, she'd pick up a stick of stove wood, knock him down and then tell him what it was she wanted him to do. Many of Uncle Sam's sons and daughters have to be handled the same way. There are probably millions who don't realize that they're spending money right now that belongs to the United States Treasury. They'll come up against that March 15th deadline without their per capita share of what all this is costing, and Uncle Sam is one creditor who doesn't say, "Send it next month."

Conjectures about the coming problems of finance, comfort and convenience can go on and on to even more discouraging length, but there's likewise, for us, in this district, the possibility of physical assault. Actual invasion is impossible unless many major things change overseas. A taste of bombing — "token bombing" seems to be the trade term — isn't impossible. In fact, from Mr. Hitler's angle it would be very smart business about now.

I wouldn't bring the matter up, for although I've never heard that Mr. Hitler reads the *Boston Herald*, I wouldn't want to be even technically responsible for offering such a suggestion in any fashion that might in any wise reach him. But Maine's Senator Brewster brought it up, publicly, in Washington and it went forth over the radio.

Bombers Available

The Germans are supposed to have some giant bombers capable of bombing Boston or New York from Berlin in non-stop round trip flights. They are

likewise supposed to have some plane-carrying submarines.

One of Hitler's major problems right now is to slow, or stop, if he can, the ever-increasing flood of American supplies to Britain and Russia. He's making new and mighty efforts, according to statements issued within the last forty-eight hours by both Secretary Knox and the head of the Canadian Navy. He's put every submarine he can summon into the water, and he has them now haunting the Atlantic in "wolf packs."

According to the Canadian naval high command, they have ignored the Rooseveltian definition of the hemispheric deadline to lay off the shores of Newfoundland, where the Canadians even say they've sunk a couple. That's a two-hour flight from Boston.

One of the surest ways, Senator Brewster has announced, to slow this stream of supplies would be to bomb three or four of our major and now completely unprotected cities. It would slow them because then the demand would go up from our own people to halt everything going everywhere else, until our own coastal areas were thoroughly protected.

This is probably true. At least, it's as good reasoning as any. If it should come to pass, Boston would undoubtedly be elected. So far as accurate information goes, German equipment for this sort of desperate venture is not really known. But information upon what Germany has or hasn't has been very misleading for the past ten years.

The British thought they knew all about the *Bismarck*, for example, yet when they came to grips with that amazing monster, they discovered they knew next to nothing about her. Instead of a fighting ship of one of their own sizes, she was an unprecedented fortress of 55,000 tons, and so heavily armored that none of their guns would more than dent her. Their own ships of around 35,000 tons were no match for this mammoth, not even in speed. They finally turned her over with their heaviest torpedoes after one of the luckiest hits of all naval fighting had ruined her steering apparatus.

Can't Take Chances

What the Nazis have, or haven't, is nothing to take chances with, and the possibility that bombs could conceiva-

bly come screeching down out of the sky into Washington Street or Kenmore Square is something that can't be ignored.

What would be the caliber of our morale in that combination of circumstances, with casualty lists, personal troubles and actual attack to contend with?

It could happen.

It could even, God forbid, conceivably happen today.

Yet from any evidence at hand, our civilian population is emotionally ready for no part of it. The newest surveys even show that newspaper sentiment which was at an all-time interventionist high of 84 per cent six weeks ago has dropped swiftly off now to 64 per cent. It even looks as if the drop came because the shooting has started, for the decline came after the dread news about the *Greer*, the *Kearny* and the *Reuben James*. It looks as if the war were getting too close, the subject too hot.

Whether modern newspapers mould public opinion or reflect it may be open to argument, but nobody can deny that they stay pretty close to it. This editorial survey reveals that while interventionist sentiment dropped 20 per cent, isolationist sentiment rose from 9 to 33 per cent. This means just recently, and it seems to say that the American public is still far from sold on war, although the war, to all intents and purposes, has already started.

The dangerous gap between the government moves and the public reaction hasn't closed in the least, despite the fact that the guns are already speaking. It's foolish to talk about the morale of the soldiers when the apathy of civilians, the greed of the unions, the general tangle of business is all they have for a background. If we're really to have war, they'd better find a Goebbels in Washington and get him on the job fast.

Not even the long-awaited "incidents," involving the actual shedding of American blood, has aroused this nation to even a facsimile of anger. Like the man on the train, the average citizen shrugs it off with the statement "They asked for it."

If morale means "enthusiasm," the public quotient is still astonishingly low. Nobody can do any fighting with that kind of backing. We'd better make up our minds.

Economics in a Changing World

By CLARENCE H. BOOTH

IN RECENT months and years Economics has been the subject of wide discussion although quite often the very word itself means one thing to the person using it and something entirely different to the person addressed. Whether understood or not there is a feeling prevalent that it bears an important relationship to the suffering, distress and war into which all nations are being irresistibly drawn.

In order that our thoughts may be unified, may we consider as a generally accepted definition of our subject, the following:

"The science that treats of the relation of the world's wealth to the world's needs." To paraphrase this I suggest, *The science that provides for equitable distribution among all men of the bounties of God's providence!*

To differentiate between the Spiritual, Economic and Social it may be reasonable to say: (1) Spiritual Laws provide the unseen eternal source of power and life. (2) Economic Laws provide the distributing system for its use. (3) Social Life is the resultant effect; if the Spiritual and Economic are ideal, the Social will be also, *otherwise not*.

There are two schools of economics entirely different in their basic precepts. One is that which prevails in practically all nations today and deals with means for acquiring and holding the world's wealth for the benefit of the few while the other deals with distributing the wealth in an equitable manner for the benefit of all. The first, our present man-made system, has been designated by many as the Babylonian System; the other is the Scriptural System based on the revealed laws of God.

There are professional men in all countries who have become expert in analyzing past experiences and, therefore, feel competent to forecast what should take place in the future. These men we speak of as Economists. They are often learned and scholarly, but as a rule familiar only with man's traditional selfish system, with little, if any, knowledge concerning the comprehensive and fundamental principles embodied in Divine or Scriptural Economics. To expect these men to visualize the new day now so near at hand would be on a par with having asked an expert

Veterinarian forty years ago to write an instruction book for the horseless carriage then being born or to have asked a village policeman at that same time to formulate a traffic ordinance adequate for the needs of New York City in 1941.

Many and varied are the expressions voiced by men in public life — statesmen, politicians, editors and commentators — as they tell of the problems we are facing. Some attribute our difficulties to New Deal policies, or too much power concentrated in the President; others that some leaders are so immoral that they are trying to force us into unnecessary war to gratify personal desires. In my judgment we must look for deeper and more fundamental reasons than any of these before arriving at a correct diagnosis.

It seems reasonable to say that a major contributing factor in bringing about present world conditions is the marvelous development in science, invention, and mass production.

In the last century and a half the world has seen the greatest increase in population of any similar period in recorded history; and in a much shorter period of time, Scientists and Inventors have discovered laws which have been in existence since the beginning of time and by strict obedience to these laws have produced the electric lamp, the automobile, airplane, radio, and an almost endless list of modern wonders.

Now contrast this great material progress with civilization's spiritual and economic development. During this period there has been no similar movement either individually or nationally to strictly obey the *known* spiritual and economic laws of God as codified by Moses, many of which were carefully explained by Jesus Christ. As a result of this unbalanced condition (the material outweighing the economic and spiritual) we find the reason for present world unrest and war. For the first time in history there is a possible abundance of all material things through mass production and obedience of material laws, but control of this abundance is principally in the hands of those refusing to recognize and obey the economic laws essential to equitable distribution.

My observation, therefore, is that ungodly men may obey material laws and reap the reward coming therefrom, but unless God's economic and spiritual laws are also observed the material abundance will become a Frankenstein to destroy the civilization that has made it possible.

God's economic laws deal with practically all activities of human life. Let me state a few:

Laws for Governments and National affairs.

Laws for equitable taxation of all the people from one source only, in contrast to the thousands of taxing agencies now existing in this country.

A monetary system with an unchanging medium of exchange, under which interest or usury is prohibited.

Laws for release and cancellation of debts every seven years. Under this system there would be no long term bond issues nor world debts amounting to hundreds of billions; in fact, most present debts would not exist if the laws concerning interest were obeyed. In reading the books of Numbers and Deuteronomy we find basic laws to meet all exigencies that can possibly arise even in our present days.

The purpose of all economic law as given by God was stated to be "To the end that there should be no poor"; what a marvelous ideal — *no poor*. This end has never been reached, at least in the last few thousand years, for the laws have not been obeyed by any nation or people. There must, however, have been a period during the reign of Israel's great King David when approximately ideal conditions obtained, for he was able to say, in one of his Psalms, "I have been young and now am old; yet, have I not seen the righteous forsaken nor his seed begging bread."

It must be apparent that the thoughts expressed and the confident statements here made come from my understanding of and belief in the inerrancy and authority of Holy Scripture. Jesus Christ based all His teachings on this same source. He called it the Word of God. One instance should be sufficient to illustrate; Moses said to Israel, "Thou shalt love the Lord thy God with all thy heart, mind, and strength," and also "Thou shalt love thy neighbor as

thyselves." Fifteen hundred years later Jesus said concerning these two laws, that the first was the most important commandment in all the law, the second being equal to it and that together they comprise the whole law and the Prophets.

If these two basic spiritual laws had been obeyed when first given it might not have been necessary to state many of the economic laws, for they would have been obvious; evidently, however, God in His wisdom foresaw human frailties and gave many economic waymarks or laws to guide us in our dealings with one another, but man in his desire for independence has spurned the charted way and plotted his own course of economic life and we are witnessing the result.

I wish to make some observations upon present world conditions and their outcome. War in general and the present world conflict in particular was seen by Israel's Prophets thousands of years ago, and it is negatively the result from men disregarding God's spiritual law of love, but it is positively the result from man substituting his own selfish system for those of God's economic laws.

Some have said that war must be God's will, because the inspired prophets foretold it, even identifying our present conflict, but this conclusion is unjustified. Confusion and war is the result from *violation* of God's will.

God wills there should be no want — no poor.

God wills that men should dwell in their own homes amid peace and plenty.

God wills that men should have perfect health and not have diseased bodies, which make repair shops or hospitals necessary everywhere.

Because men have refused God's bounty and challenged His will by violating His unchangeable laws, we have the present world confusion which is worsening every day.

It is unquestionably difficult, in fact, impossible for those not familiar with Biblical prophecy to realize that the climax of the ages is at hand. To any such let me say, it is *not the end of the world* we are approaching, but the *end of an age*, which will usher in a *new and better one*. The student of Divine Economics sees clearly that the present world abundance is too much for our present man-made economic system and that it alone is responsible for present universal distress and war.

Please do not consider what I have written here as personal opinion, but

rather as conclusions based upon clearly documented statements in the great Book of Books.

The Bible being true, present confusion will continue until we realize our mistake and turn to God for help.

The problem confronting Christianity today in the Anglo-Saxon Israel Nations is well expressed by the Apostle Paul, as follows: "For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of darkness of this world, against spiritual wickedness in high places."

World conditions will not be cured nor corrected through our great Defense program nor by battles won or lost on land or in the air or on the sea; these will, according to Scripture, continue until we in humility turn to God ready to do His will.

The Bible continues to be the best-selling book, but I am inclined to believe that relatively it is the poorest read as a whole and the least understood among many. Its continuous theme is the great plan of God for the establishment of His Kingdom here on earth when and where His will shall be done and His economic laws be the rule among men.

Traditional Christianity has presented the Gospel of Jesus Christ principally as the means for gaining entrance to Heaven after death. The Master's goal, however, was not crucifixion and death (these were only obstructions in His way caused by man's disobedience) but His eternal purpose and objective was the establishment of God's Kingdom on earth.

Resurrection morning with its assurances of life abundant which will never end, was His crowning triumph. "Because I live ye shall live also," was His promise.

Redemption and Salvation were to qualify and prepare men for citizenship in the new order He Himself will set up. Stanley Jones has well said, "Heaven is prepared to invade a troubled earth and remake it after its own image."

Jeremiah in prophetic vision must have seen the coming New Order as he said: "This shall be the New Covenant that I will make with the House of Israel; after those days, saith the Lord, I will put My law in their inward parts and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know Me."

A few weeks ago the whole world was startled as Mr. Churchill and Mr.

Roosevelt announced their post-war aims, in what has been designated as the "Declaration of the Atlantic." Some of the ideals in this Declaration are beyond the powers of man to bring to pass until a great spiritual change takes place both in the People and the Government of these two great nations and any others who join with them — for a spirit of genuine unselfishness must be the motive in its accomplishment.

Whether these international leaders are fully aware of the spiritual changes that must first take place, I know not — but I am convinced from prophecy that even greater changes than the ones expressed will be the order of the new day.

In the present month two very important addresses were made before the American Bar Association by men in high positions in our Government, both dealing with the subject of law and the necessity for its observance.

The first was by Navy Secretary Knox from which I quote, "Of this one thing we can be sure, that respect for law must be restored if the world is to recover." Also, "Sometime, somewhere, an *international order* may emerge, which need not rely on force, but that time unhappily is a long way off."

The second, by Justice Jackson of the United States Supreme Court, as follows: "When the present war ends, the United States must throw the full weight of its influence to the support of an *international order* based on law, or outstrip the rest of the world in naval, air, and perhaps military force."

These distinguished statesmen consciously or otherwise must refer to the Economic Laws of God which we have already mentioned, for there are no Universal or International Laws to be found elsewhere on any Statute Books which men and Nations must heed and respect excepting those codified by Moses in Scriptural records. The "International Order" which they both mention can be nothing short of the *NOVUS ORDO SECLORUM* inscribed on our Country's great seal!

My reply to Secretary Knox and Justice Jackson is that, according to Biblical Prophecy, force through armies and navies will never *compel* observance of laws that will bring peace, also that the New "International Order" is nearer at hand than generally thought, because the precursors of events which will bring the climax are apparent everywhere.

It would seem as if the very death struggle of the present "Order" typified in the unholy alliance entered into

between our Nation and Great Britain with the godless Dictator of Communist Russia, which must end in disaster, will arouse the leaders of Christian civilization to the fact that righteousness alone will exalt a nation, but lawlessness or sin is a reproach to any people.

The most profound utterance I have listened to recently from any statesman came from Premier Mackenzie King of Canada in a speech given at the Lord Mayor's Banquet in London a few weeks ago, Mr. Churchill being present. In his peroration he said (I quote in substance from memory): "When this war is over we will have peace not by negotiation nor compromise, but it will be the result of righteousness between men. It will be that time referred to in Holy Writ when there will be a New Heaven and a New Earth where righteousness will prevail."

As to the details of Economic and Social life in the New Order I hardly feel it worth while speculating or drawing upon my imagination to paint a word picture. We know it will be something vastly better than anything men have ever experienced or desired.

It has been said: "Eye hath not seen nor ear heard nor hath it entered into the heart of man the things which God has prepared for those that love Him." To love God means to obey Him, so we know that the New Order will be far beyond our powers to conceive. We also know that war is to be relegated to the limbo of forgotten things and our weapons of destruction made into useful articles for the pursuit of happiness.

In conclusion I call your attention to a scene in an upper room in Jerusalem nineteen hundred years ago. It was the evening before the crucifixion; the Master of Man must have looked forward in prophetic vision to the day many believe now to be near at hand, also backward recalling the words of the New Covenant (or New Testament) revealed to Jeremiah. He then took a cup, filled it with wine, and to His disciples who were with Him said:

"Take this cup and divide it among yourselves!"

"I will not drink of the fruit of the vine till the Kingdom of God shall come."

"This cup means the New Covenant ratified by My blood."

His blood sealed a pledge that the New Covenant would eventuate and the Kingdom of God be established on earth. This will be the NEW ORDER OF THE AGES!

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A Key to Prophetic Interpretation

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By the REV. CLAUD COFFIN

THE almost bewildering rapidity with which prophecy is being fulfilled constitutes a warning to the prophetic student to avoid speculation as to just how the details are being pieced together and to await the consummation of the event before dogmatically interpreting it in terms of completion. One is grateful for many timely reminders that completed events are alone the true interpreters. Pre-indications of coming happenings are not given to enable us to know what will happen before it takes place, but to provide us with evidence of the foreknowledge of God and thus promote faith in Him (Isa. 46: 9-10; John 13: 18-19). It is always well to remember that a prophecy and its interpretation are not identical. Interpretations may be as many and as varied as are the interpreters, and the failure of an interpreter to correctly interpret does not invalidate the prophecy, although it may discredit the interpreter. To try to make events coincide with our interpretation is to ask for trouble, it is like trying to open a lock with a key the wards of which do not fit, or trying to complete a jig-saw puzzle with pieces which are not a part of it. It is not the purpose of this article to deal with the misuse of prophetic interpretation, but to offer a simple key by means of which pitfalls may be avoided and those who have been "put off" by unwise but well-meaning people may be helped to a renewed attempt to understand what St. Peter calls "A more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." (II Peter 1: 19-20.)

From our limited human viewpoint, prophecy necessarily falls into three groups: 1) Prophecy already fulfilled; 2) prophecy in process of being fulfilled; 3) prophecy yet to be fulfilled. These fall into line with the Time Periods of the Bible, three of which concern us in particular, although prophecy goes beyond them. There are 1) the Former Days, *i.e.*, the B.C. years; 2) the Latter Days, *i.e.*, the A.D. years; 3) the Regeneration, *i.e.*, the period called by most Bible students the Millennium. Being merely a numeral the term millen-

nium (1,000) conveys nothing to us as to its content. The term has been adopted because both the Binding of Satan and the Reign of Christ on Earth comprise this duration.

For the purpose of our study we are adopting the very concise and clear definition of prophecy given by Dr. Arnold — "Prophecy is history foretold and history is prophecy fulfilled."

No correct interpretation of prophecy is possible unless one keeps to the *main lines* down which they run in historic fulfilment. What are the *main lines* of prophecy? In using the term "main lines" I have a vision before me of a bird's-eye-view of a vast stretch of country — a great map — with all its multitudinous ways and paths crossing and intertwining, but amid which there are clearly defined and indicated the great main arterial roads — the highways of commerce between city and city. These are for the main part straight and clear cut. So with the prophecies of the centuries, they deal in general with many and sundry peoples, nations, lands, etc., but in particular they deal with certain specially defined and selected sections of the human race. These are the prophetic arterial roads, the *main line* prophecies with which the others are linked.

Down these avenues of history God works out His great plan and purpose for World Restoration through Christ and Israel. All the lesser prophecies concern those whose contact with Israel brings them into the framework of that Divine Plan as either friends or foes.

Here is a list of at least some of the *main lines* of prophecy. Without question the list must be headed with:

I — The Messianic Prophecies

The term Messiah refers solely and only to our Lord Himself. He is by title The Messiah, *i.e.*, The Anointed. His earthly Name is "Jesus" but because He comprises in His Person the threefold office of prophet, priest and king, each of which offices was inaugurated by anointing, He is The Messiah of God's Plan for World Restoration. Messianic prophecies are fulfilled *only in the Messiah*. Many examples might be

given, of which the following are a few: a) His virgin birth; b) the place of His nativity; c) countless details of His life, teaching and ministry. See the repeated occurrence of the comment, "That it might be fulfilled"; d) His Crucifixion with all its details, *i.e.*, betrayal, scourging, piercing, unbroken leg bones, division of His garments, death with the wicked and grave with the rich, etc.; e) Resurrection, etc. In all this we note not merely the abundance of detail, but the fact that He alone is the focal center of this Main Line Prophecy.

2 — The House of Jacob

Another Main Line of prophetic utterance concerns the House of Jacob. Psalm 114: 1-2 defines it. The House of Jacob is Israel, *i.e.*, the full-orbed, twelve-tribed House. The term is never applied to any section of the Israel people, it always implies the whole twelve tribes. It is "The House of Jacob" over which Christ is to reign when He returns (Luke 1: 31-33). This points to its full and complete reunion as indicated in the rejoining of the "two sticks." (Ezek. 37: 15, *ff.*) The Revelation also concludes with this as the basis of the New World.

With the division of the House of Jacob into two sections there are introduced two separate Main Lines of prediction, and these find fulfilment down their respective avenues of history. They are entirely separate and distinct from the Line which follows the undivided House. These are:

3 — The House of Judah

The prophecies concerning the House of Judah indicate its development as a separate contributing part of the Divine Plan. They indicate that "Judah is God's Sanctuary." (Psalm 114: 1-2.) The historic development they indicate runs from the establishment of the Southern Kingdom, after the death of Solomon, via the Babylonian Captivity, via the returning remnant which becomes known to history as "The Nation of the Jews," and terminates in the First Advent of Messiah. The chief prophecies concerning this are Jeremiah

19: 1-13 and Daniel 9, which outlines the story of the "Seventy Weeks Nation." It is vital to bear in mind that no House of Judah prophecy is ever fulfilled *outside* the House of Judah.

4 — *The House of Israel*

The House of Israel, the Northern ten-tribed Kingdom, travels down its own particular avenue of history as it fulfils the appointed destiny of becoming "God's *Dominion*." (Psalm 114: 1-2.)

Here we have the story of the House of Israel moving through the centuries via Assyria, via its westward trek to "The Isles" and then on over the sea to America, the "Desolate Heritage" of Isaiah. It is the fulfilment of many prophecies and promises, some of which are Jeremiah 18: 1-6; Ezekiel 37: 1-10; II Esdras 13: 39-46 *ff*. The marred vessel is remade, the dead bones become an exceeding great army and Israel in the Isles becomes the Commonwealth. This, too, is outlined in "The Judah Sanctuary and the Israel Dominion." Here, again, it must be kept in mind that no House of Israel prophecy is ever fulfilled in the House of Judah. They have differing goals. The House of Judah paves the way for the First Advent of Messiah when as priest He makes atonement for the Nation, and the House of Israel prepares the way for the Second Advent of Messiah when as king He comes to His Dominion (Kingdom). Centuries lie between.

There is introduced into the prophetic program another Main Line when there comes into existence:

5 — *The Nation of the Jews*

Remember that the Nation of the Jews was not the House of Judah although it sprang from it. It has a separate set of prophetic messages. It existed only for 490 years. Its purpose was to maintain the Sanctuary unto the Advent of Messiah. This it did. The story is told in Nehemiah, Ezra, Haggai, etc., also I and II Maccabees. It bridges the gap of some four centuries between the Old and the New Testaments and is the historic vehicle of Christ's birth and death. It terminated in A.D. 70.

The point to bear in mind is that prophecy concerning the Jew is fulfilled in the Jew only and not in either the House of Judah or the House of Israel, neither of which have national connection with Jewry. Neither Judah nor Israel are Jewish.

The next important series of Main Line prophecies are focused on:

6 — *The House and Throne of David*

The House of David is selected and placed as the ruling House over the whole House of Jacob. There are many prophecies concerning both the House and the Throne. We couple them for convenience, but it will repay study to deal with them separately. The two outstanding indications are: *a*) The Davidic House is never to want a descendant; and *b*) the Davidic Throne is to be perpetual. Both are guaranteed by the immutable word of Jehovah (II Sam. 7; Psalm 89; I Chron. 17: 14). The Davidic Throne awaits the Messiah when He comes to reign (Luke 1: 32). It is the throne of Jehovah over the Kingdom of Israel (I Chron. 28: 5; 29: 23). The story of the transference of the Throne from Judah to Israel is told in Ezekiel 17.

During the respective Captivities of the two Houses, prophecy leaves the Israel setting and centers on a succession of non-Israel world empires.

7 — *The Babylonian Succession of Empires*

Daniel 2 contains the outline of four successive world powers and Daniel 7 indicates the national characteristics of each. These are recorded on the pages of history and they have run true to type. Babylon, Medo-Persia, Greek-Macedon and Rome have succeeded one another. The final phases of the fourth, and last, are with us today and in their disintegrating form they are under the sway of the Dictators. No prophecy concerning these empires has been or will be fulfilled *outside their framework*. Israel does not belong to them. They are "The Kingdoms of this world" and Israel as the focal center of "The Kingdom of God" stands over against them. This is the explanation of the present world war. In attempting to identify the component parts of the present struggle it must be kept in mind that *Israel is never defined in terms of Gentile world powers or kingship*. We are not attempting detailed exposition of the prophecies, but offering a *key* to their interpretation. Because a time limit has been imposed on the Gentile world domination, prophecy goes beyond it and indicates what is to follow. This is forecast in Daniel 2 by the introduction of the destroying Stone. This is the setting up of a Kingdom by the God of Heaven.

8 — *The Kingdom of God*

All prophetic statement indicates that the Kingdom of God is a literal

Kingdom — as literal as its predecessors and contemporaries. Originally inaugurated and organized in Israel (Exod. 19), it is destined after a period of temporary eclipse to re-emerge in the Latter Days, *i.e.*, A.D. years. It becomes "The Commonwealth of Israel" (Eph. 2: 12) and as such the nucleus of the Kingdom of God on the national and political side in world affairs. The Parables of our Lord which have the preface "The Kingdom of God is like unto" are the New Testament prophecies of the Kingdom in its successive phases of development. The Main Line prophecies concerning the Kingdom of God bring prediction up to date. We are watching its coming amid the break-up of a bankrupt world. It is, as indicated, centered in Israel, whose is the custody of the Davidic Throne, and which finally, reunited in all its component parts, comprises the "House of Jacob."

Mention must be made of another line of prophecy which, important as it is and vital, does not come within the scope of the Main Lines.

9 — *The Church*

The Church of the Spirit must not be confused with the Kingdom. While an integral part of the Kingdom and the Spiritual Power House of the Kingdom, it is not the Kingdom as such. The Church is the Body of Christ and will reign with Him over His Kingdom. It will be united to Him prior to His occupancy of the Davidic Throne. Israel in its Kingdom aspect has an earthly calling, the Church as the Body of Christ has a heavenly calling, but both are destined to become one. The Head will be united to the Body, and the Body, so completed, will be re-married to the Bride, *i.e.*, the divorced but reclaimed Wife.

We have reached the Terminus of the Ages into which all the prophecies run and find their consummation. Our Lord's discourses concerning the coming of His Kingdom all point to this "end of the age." What is a terminus? The end of a journey, the point beyond which traffic does not go. Picture in your mind's eye some great terminus of a world metropolis. Trains from all parts run into it. They do not all arrive at the same time, some have had longer journeys to make, but all arrive at the terminus and as each runs in it brings its quota toward the life of the metropolis. So with God's prophetic trains, they run in on time and are fulfilled in "the fullness of time" by which His plan is measured. At a terminus there



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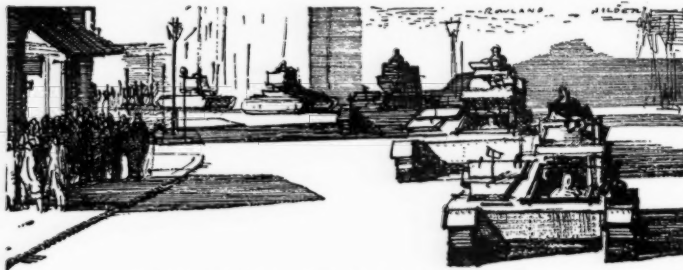


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are various arrival points, *i.e.*, platforms. Each awaits its special train. *There is no indiscriminate or unregulated arrival.* Although at the terminus, you may miss your train if you wait at the *wrong platform*. It is your fault if you do. You may miss prophetic fulfilment—as many do—by not checking up *where* that fulfilment is due to become history or *when*. Endless confusion in recognizing prophetic fulfilment is caused by looking for a prophetic train at the wrong arrival point. You may miss the friend you have come to meet at the terminus if you wait at the wrong arrival platform. The train will arrive on time and where due and yet you may fail to find your friend. There are those today who are baffled as to the fulfilment of prophecy because they are waiting at the wrong platforms for the arrival of their expected prophetic trains. They expect and await an Israel train to arrive at the Jewish platform, a Kingdom of God train to arrive at the Church platform. They look for Gentile trains to run into Israel termini and *vice versa*. All the while the great movement toward the terminus of God's purpose goes uninterruptedly on. Baffled and bewildered, men run hither and thither and fail to identify their objectives, prophecy is discredited, men fall back on speculation and attempt to adjust what they think to be discrepancies in the prophetic timetable when all the time it is their own mistake in applying the prophecies to objectives with which they have no connection. Prophecies are never interchangeable as regards the terminus of their fulfilment. The obvious *key to prophetic interpretation* is to keep the prophecies to their respective Main Lines and to await the historic fulfilment when and where they are due, always remembering that no prophecy of the Scripture is of any private interpretation (II Peter 1:20). With this key we shall find, not the solution to all prophetic problems, but a rational and logical way of keeping them in their respective settings and the irrefutable evidence that "the Scriptures cannot be broken."

★ ★ ★

THE CASE for the identity of the Anglo-Saxon-Celtic peoples with Israel of old has been established in all of its essential lines of proof and not a solitary fatal objection has ever been raised against the truth we advocate. There are opponents, but their weapons are contempt, ridicule and denial which are methods used by those who are unable to meet and answer facts logically presented.



One Man's Destiny

By C. R. DICKEY

CHAPTER VI (Continued) *Israel: from Jeroboam to a New Order in the West*

NOW THE very same chapter in Leviticus which tells of the "seven times" punishment and scattering among the heathen tells also that some day God's covenant race will be reinstated. "And yet for all that, when they be in the land of their enemies, *I will not cast them away*, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes *remember the covenant of their ancestors*." (See Lev. 26: 40-46.) I Samuel 12: 22 is equally reassuring: "For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people." So it is clear that from the very beginning an omniscient God was laying plans for the redemption and ultimate restoration of His people.

Isaiah, looking beyond the days of Israel's humiliation and wanderings to the time of her planting in security and power, predicted: "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the stranger shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids; and they shall take them captives, whose captives they were; and they shall rule over their oppressors. . . . He shall cause them that come of Jacob *to take root*: Israel shall blossom and bud, and fill the face of the world with fruit." (Isa. 14: 1-2; 27: 6.)

Jeremiah joyfully asserts: "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock;" and confidently proclaims that the seed of Israel will never cease from being a nation in the earth as long as the sun, moon, and stars remain in the heavens above. (See Jer. 31: 35-40; 33: 17-26.)

Hosea's strange marital experiences can be understood only in relation to

the ten tribes. The peculiar pattern of his life was designed as a living parable to illustrate the relation which would exist between God and Israel, the unfaithful bride. God had espoused Israel unto Himself when she was unworthy; then because of her utter faithlessness He declared, "She is not my wife, neither am I her husband." In other words God divorced her. The Lord states the case plainly through Jeremiah: "And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce." (Jer. 3: 8.) Yet in spite of her shameful conduct, God declared of Israel: "I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." (See Hosea, chapters 1, 2 and 3.)

Now that special attention is directed to the work of the prophets, mark particularly how often they address their messages to the house of Joseph and to Ephraim. From their writings we know that the two great divisions in the thirteen tribes of Abraham's covenant family continued to be headed up by the scepter tribe of Judah and the birthright line of Joseph — the latter principally by Ephraim as indicated in Jeremiah 31: 9, "I am a father to Israel, and Ephraim is my firstborn," that is to say, Ephraim is God's elected administrative head. The prophets always state to whom their messages are addressed. One should note first to whom, or, of whom a prophet is speaking. His words may concern Edom, Moab or Assyria; they may be for Judah alone, or, for Israel alone, or, for both of them together; that important detail is never left in obscurity. However, one will be confused if he fails to observe that the words "Joseph" and "Ephraim" are frequently used to designate Israel of the ten tribes; but, obviously they are never used in reference to Judah, or the Jews, who are the descendants of Judah — and not of Joseph.

When the kingdom of Israel was swallowed up by the Assyrian Empire to the north, and Judah was in the grip of the Babylonian Empire to the south

"a great drama of what we call secular history opens. The Babylonian Empire attacks Assyria: the empire that holds Judah attacks the empire that holds Israel. It is a time of inner turmoil when Assyria trembled from war without and unrest within. The Scythians were attacking Assyria from the northwest along the borders of Media. Babylon was attacking from the southeast against Nineveh, the capital of Assyria. When Scythian and Babylonian met in Assyrian territory and the war drew south again, *the door was open for Israel to pass out of Assyria*. It was a case of the officers fighting amongst themselves, leaving the prisoners free to walk away. That, however, was not the case with Judah, down south in Babylon. Judah had no door of escape but was still hemmed in; Judah knew that her future was settled for her. But Israel knew that the tender twig of the high cedar had been carried away to be planted in an Israel royal house far to the west, and Israel's thoughts turned thither."

Assyrian pride fell before the power of Babylon; later mighty Babylon too was numbered with the vanquished. Thus transpired the first great epochs in the succession of empires which the prophets foresaw.

Did the ten tribes escape from their captors at that time? There was surely no inducement to return to Samaria. It had already been settled by Babylonians, Persians and Arabs. "To the west, the Egyptian armies had come up; there was no escape toward the Mediterranean Coast. To the east lay the Persian and Parthian powers. Only the road north and northwest lay open. The crux of our inquiry is this: did Israel go out by that road?"

Israel's marching orders had been given prophetically by Isaiah: "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The Lord hath redeemed his servant Jacob. And they thirsted not when he led them through the deserts: he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out." (Isa. 48: 20-21.)

Micah announced the breaking up

period in preparation for Israel's second Exodus. "With breathless sentences he describes the great scene almost as a modern broadcaster would announce it — The breaker had come up before them! — they have broken up! — they have passed through the gate! — they are gone out! — and their king shall pass before them, and the Lord at the head of them!" (Chapter 2.)

"What a picture of what was occurring: the Babylonian and Scythian breakers coming up against Assyria and breaking it up; Israel spying the gate left open and escaping by it; their royal house having passed on before them by another way; and their whole movement herein directed by the purpose of God."

Esdras gives specific information concerning Israel's departure at that very time: "Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt. That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, for a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace." (Apocrypha, II Esdras 13: 40-47.)

They went north of the Caucasus Mountains into Europe. Much of that country had not been explored in the days of Herodotus, three and a half centuries later. Herodotus, writing the history of the same migration, agrees with Esdras and shows these people going farther on in the same direction beyond the Araxes. He tells us that they traveled and lived in covered wagons in a manner quite similar to the rugged pioneers of American history. (Herodotus, book 4.)

"If Arsareth can be identified as in the region of the River Sereth, then Israel had made its way to the west side of the Black Sea. In any case, we

have here a strong tradition of what became of the ten tribes. The route that Israel would have taken was not an impossible one; two centuries later Xenophon led the retreat of the Ten Thousand in the same general direction of Israel's escape across the upper reaches of the Euphrates. In fact, Xenophon, like Israel, as Esdras tells us, found the waters at those upper parts easy to cross."

During the next one thousand years "history observes a very mysterious people, whose origin no one seems able to account for, moving slowly across Europe" and settling at intervals under various names in the British Isles. The difficulty in recognizing these people as Israel has been due to the confusion of names by which they became known. By what names did the ten tribes call themselves before the captivity? When first separated from Judah they used almost exclusively the name Israel, or house of Israel; later they designated themselves frequently as Ephraim, and the house of Joseph. But since the ten tribes marched out of Palestine and Assyria there has not been a nation or an empire in the world calling itself nationally by the name Israel. Yet the Lord said Israel would never cease to be a nation in the earth as long as the sun and moon and day and night remain; and, furthermore, that Israel would be numerically "as the sand of the sea which cannot be measured or numbered." (Hosea 1: 10.)

Josephus, the great Jewish historian, writing anent "the entire body of the people of Israel" about 70 A.D., says, "there are but Two Tribes in Asia and Europe subject to the Romans, while the Ten Tribes are beyond the Euphrates till now, and are an immense multitude, and not to be estimated by numbers." (Book II: V. 2.) Here is authentic evidence from Judah to support three important points regarding Israel: the first is that up to 70 A.D. ten-tribed Israel had never returned to Palestine; second, they were still beyond the Euphrates; and third, they were an immense multitude. Therefore, we must conclude that this multitudinous Israel nation has featured in secular history through the centuries disguised by other names.

Now that is exactly what the prophets said would happen. Speaking of Israel the Lord said, "I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." (Hosea 2: 17.) Writing of Ephraim's folly Isaiah alludes to a time when they would no longer re-

member their native Hebrew language and God would teach them in other tongues: "For with stammering (mocking, scornful, barbarous) lips and another tongue will he speak to this people." (Isa. 28: 11.)

While Ezekiel was a captive in Chaldea he was given two commissions; one to the elders of Judah, and one to the elders of Israel. When Israel continued in idolatry, Ezekiel declared: "As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: *but pollute ye my holy name no more* with your gifts, and with your idols." (Ezekiel 20: 39.) The national name of Isra-EL included EL, the name of God. When God divorced them He removed His name from their national life and they became "lost in a sea of changing names."

As one great student of the prophets has said: "The name Israel, which denoted union with Jehovah, was withdrawn from common use when Israel rejected Jehovah and turned to other gods. That name was withdrawn from common use in Israel until the time of her restoration to God and to the faith of the fathers. The name was still used by the prophets, by Jesus Christ, and his Apostles, in relation to the spiritual welfare of the people." However, one may add, it has never since been used to designate the ten tribes nationally.

What are some of these names by which the captive Israelites were known? In Assyria they called themselves Beth Isaac — House of Isaac. Being sentenced to lose the glorious Israel name during their "seven times" period of punishment, they dropped back a generation and adopted the name Isaac. In doing so they fulfilled — perhaps unconsciously — a promise and a command which God had in mind for the latter days when He said to Abraham, "In Isaac shall thy seed be called," or named. (Gen. 21: 12.) As the late William Pascoe Goard has well said concerning the name Isaac: "This was a patronymic. It was given by the Almighty before Isaac was born, as the name of the seed in whom the covenant should be vested. Isaac was an older name than Israel. It was and still is the family name for Israel. Israel stands for religious relationship with God. Isaac stands for family relationship." Amos heralds this significant change in his seventh chapter by referring to Israel as the house of Isaac.

The Assyrians called the ten tribes Beth Omri, or, House of Omri. This is a dynastic name which clung to them

because they kept the statutes of Omri in preference to God's laws as given through Moses.

Here then are the two basic names which the northern kingdom of Israel bore in captivity — Isaac and Omri. Naturally many variations of these names and many forms of spelling developed during the centuries which followed. The Hebrew alphabet has no vowels. "Originally the language was written without vowel-points, these not being introduced earlier than the sixth century A.D., or perhaps even a little later." Consequently there was no "I" in the early form of the word Isaac. It was pronounced 'Saac, and spelled Sak, Saka, Sakai, Sakasuna, to mention a few of its variants. The great Saxon historian, Sharon Turner, says, "The Sakai, who in Latin are called Sacae, were an important branch of the Scythian nation." (History of the Anglo-Saxons: Vol. I, page 100.) He says also that "The Saxons were a Scythian nation, and were called Saca, Sacki, Sach-sen." The renowned Ptolemy when writing about some of the Sacae calls them Saxones. Research led the historian Albinus to make this statement: "The Saxons were descended from the ancient Sacae from Asia and in the process of time they came to be called Saxons." This is surely a simple and logical change from "Saac's sons" to Sak-sons, or Saxons.

Similarly Beth Omri in Hebrew became Beth Khumri in Assyrian, and is so written on the Assyrian monuments of Shalmaneser's reign which exist to this day. Then they became the Bit Kumri, Humri, Kimri, Kimmerians, Cimri, Cimmerians, Gimiri, Ghimri, etc. Luckenbill, in his "Ancient Records of Babylonia and Assyria," gives interesting verifications in quotations from the inscription of Tiglath-Pileser III:

"... on the border of Bit Humria ... the wide land of Naphtali in its entirety I brought within the border of Assyria. My Official I set over them as governor."

"The land of Bit Humria, all of its people together with their goods I carried off to Assyria; Pakaha their king they deposed and I placed Ausi' (Hoshea) over them as king. Ten talents of gold, ten talents of silver, as their tribute I received from them, and to Assyria I carried them." (Compare II Kings 15: 30; I Chron. 5: 26.)

Two rock inscriptions unearthed by archaeologists supply valuable information regarding this period of ancient history. One is the Rosetta Stone which makes possible the understanding of

Egyptian hieroglyphics; and the other is the Behistun Rock which furnishes a key to the languages of the East. The inscription on the Behistun Rock records the conquest of Israel in three languages — Babylonian, Persian and Susian — written in parallel columns: Babylonian form, Ghimri; Persian form, Sakae; Susian form, Scythia. "The Israelites, before they began wandering, hence before they became Scythians at all, were known to the Babylonians as Ghimri, as is well known to archaeologists. The great value of this inscription lies in the fact that in the corresponding Persian text on the rock, the Babylonian word Ghimri is translated Sakae. But the classical historians — Herodotus, Pliny, Mela and others — inform us that the Persians called the Scythians by the name Sakae. So that, by the Persians, therefore, the term Sakae was applied to the Israelites, both when in Asia and also afterwards when they came into Europe, where the Greeks called them Scythians. It is obvious, therefore, that Israel, Ghimri, Sakae and Scythians were the same people. . . . A word of warning is necessary here. Some of our modern historical dictionaries and reference books employ the word Scythian in a very careless manner, in fact, in one instance applying it to almost any Asiatic horde coming into Europe, but no such flimsy use of the term is made by any early historian or classical writer."

The British Museum has published an important and costly book entitled: "The Sculptures and Inscriptions of Darius at Behistun, Persia." Note how the following quotations from that work verify the foregoing statements:

Page 71: *Saka*, see Scythia; Scythian (Pers.).
Page 72: *Scythia*: province of the Persian Empire.

In *Persian*, *Saka*.

In *Susian*, see Scythian (Plur.).

In *Babylonian*, see Cimmerians.

Scythian, in Persian, *Saka*; plural *Sakiya*.

In *Susian*, *Sakka*; plural, *Sakka-pe*.

Page 55: *Cimmerians*, land of the *Gimiri* (Babylonian).

Perhaps it should be mentioned here that "Scythian" is a geographical name. Aboriginal Scythians dwelt in the land before the Israel migration began. The name is not exclusively used of Israel; neither were all Israelites called Scythians. But the name was applied generally to the branch of Israel which settled in that land just as one branch of Celto-Saxons are now called Americans.

A comparison of ancient inscriptions usually shows some variation in the spelling of the names used. The main point to consider is that all these people are branches of the same race, living in many districts under different leaders, and called by various names. Much confusion has resulted from the premise of some historians that they were distinct and not kindred nations. Now we know them to be groups of the same people. With this knowledge we can read the inscriptions on monuments more intelligently. We can recast ancient history in the light of our new discoveries. It is well to remember that a change of name does not necessarily indicate a change in nation or race. As one writer points out, "Any nation usually receives a different name from a foreign nation. For instance, we Scotch people are called Ecossais by the French people;" and another reminds us that in our own day the Bohemians are known as Czechs. This fact has long been recognized as we can see from the following statement: "If you run over every ancient and modern name you will find that every nation has been called by different names by themselves and by foreigners. . . . So the Greeks called Galatae those who called themselves in their own language Celtae." (Camden, 1551-1623, "Britannia," Gough's ed., 1789. Vol. I, Sect. Britain, page 17.)

You will recall that earlier in this chapter we traced the important tribe of Dan, many of whom migrated to Greece long before the Assyrian captivity, and from there to Ireland. They were called Danaoi, Danaans, et cetera. Among the many sections of Israel stock were the Getae. "The Getae were the branch of Scythians who lived nearest to Greece, according to Herodotus, who informs us that they were confident that their God was the true God, and these were the noblest of all the peoples occupying the Thracian peninsula.

"These Getae (including the Daci) together with a western off-shoot of the Massa-getae and a few minor tribes of Scythians developed into a great power, which ultimately became the terror of Europe in the fourth and fifth centuries A.D. under the name Goths, the term Getae having disappeared from history during the second century. This origin of the Goths is abundantly proved in history. Jordanes, the best known early Gothic historian, always speaks of the Getae and Goths as one people, and as the Scythae." Gayer tells us that Pinkerton mentions no

less than eleven Latin authors, including Jerome, all of whom state that the Getae were called Goths.

Sharon Turner refers to the Goths as being among the most celebrated branches of the Scythians. Their territory extended from the Euxine to the Baltic Sea. As their numbers increased they expanded and invaded new territories until, under the names of Goths, Ostrogoths and Visigoths they dominated a large part of the European continent. Some of them went northwest and settled in Scandinavia. The Visigoths, that is, Western Goths, under Alaric invaded Italy and took Rome in 410 A.D. Shortly after they extended their conquests to France and Spain. The Ostrogoths, or Eastern Goths, overran eastern Europe, including the Balkans. Under Theodoric the Great they took most of Italy in 493 A.D., and remained in power until 553. They left Italy and joined their kinsmen on the Baltic coasts. "All the central and southern lands which earlier had been vacated by the Goths and the Scythian races in general were by this time seized and occupied mainly by Tartar races from the east. By this time, too, the old Goths in Scandinavia had become generally known as the Northmen, owing to their occupying the most northerly known country in Europe. So the term Goth flickered out, and the race subsisted under the name of Northmen or Norsemen.

"Fully three centuries later, the Dacian tribe of these Northmen left Scandinavia under the leadership of Rollo and invaded the north of France. The territory which they acquired was called Normandy. There is abundant historical evidence to prove that the Normans were descended from the Dacian branch of the Goths. In the tenth century, Dudo, who wrote the earliest history of the Normans, plainly says that they were Dacians." (Rutherford: "Anglo-Saxon Israel," pages 16-18.) According to Gayer, "Duchesne, who collected the Norman chronicles in the 17th century, states that the Normans were Dacians, i.e., Getae, and calls them by that name in his preface." We have seen already that the Getae were Goths.

Many serious students will agree that "It is to the researches of Sharon Turner and M. Paul du Chaillu that we are particularly indebted for discovering reliable information concerning the Scythian cradle of the Anglo-Saxon Race." The Frenchman Chaillu, in "The Viking Age," states: "A careful perusal of the Eddas and Sagas (pre-

served by the Scandinavian nations) will enable us with the help of the ancient Greek and Latin writers, and without any serious break in the chain of events, to make out a fairly continuous history, which throws considerable light on the progenitors of the English-speaking people, their migration northward from their old home on the shores of the Black Sea." Sharon Turner draws this conclusion: "The Anglo-Saxons, Lowland Scotch, Normans . . . have all sprung from that great fountain of the human race, which we have distinguished by the terms Scythia and Gothic. . . . The migrating Scythians crossed the Araxes, passed out of Asia and suddenly appeared in Europe." Rutherford quotes this passage from Sharon Turner and then adds the following very interesting comment:

"Yet Sharon Turner did not know that in tracing the Anglo-Saxons back to the region of the Araxes, he had discovered the wanderings of 'lost' Israel. How remarkable that he should make such a great discovery without being conscious of it. How remarkable it did not strike him that the Araxes to which he traced the origin of the Anglo-Saxons was the very place to which the ten tribes of Israel were exiled, and furthermore, that the date which he assigned to the migration of the Anglo-Saxon ancestors from the Araxes into Europe was the precise time that Esdras says the Israelites departed from the Araxes into Europe. However, the fact that he was entirely unaware of our Israelitish origin makes his evidence all the more conclusive." ("Anglo-Saxon Israel," page 21.)

In these historic movements do we not see the sons of Abraham, Isaac and Jacob-Israel coming together in the Isles of the west as visioned by the prophets? When Jutes, Saxons, Angles, Danes and Normans landed on the shores of Britain they were not among savages, but among their own kindred in a land appointed for them through God's covenant with David some two thousand years before the Norman came and "made himself, though by rougher means, more truly at home, among unacknowledged kinsmen." (II Samuel 7: 10. Freeman: Article, "Normans" Encyclopedia Britannica 9th Edition.) They found the Celts, or Kelts, who came into Britain from Gaul, the ancient name of France; they found the Picts and the Scots; and also the Welsh who, in their native language, call themselves to this day Cymry — and pronounce it Kumri.

"From the works of Strabo, Pliny, Tacitus, Ptolemy and other writers, it appears that the advanced guard of Israel was, by 58 B.C., occupying the countries in northwest Europe, bordering the North Sea. Here they were joined," Fasken says, "about A.D. 220, by the main body of Israel from Asaland (originally known as Scythia — capital Asgard, modern Kieff). There they remained, developing their powers and their character, till the movements to Britain began."

About the middle of the fifth century A.D. bands of Jutes and Saxons began to make their way to the British Isles under such leaders as Hengist, Horsa and Ella the Saxon chief. The Jutes settled in Kent and in the Isle of Wight. The Saxons formed the three kingdoms of Essex, Sussex and Wessex. Next came the Angles, or Engles as used by early writers. They came in two divisions and were known as the North Folk and the South Folk, from which names the counties of Norfolk and Suffolk are derived. From their name came also the words England and English. The Danes arrived in 787. The Normans who came with William the Conqueror were the last tribe to settle in the Isles. They defeated the English at the battle of Hastings in 1066 A.D. On Christmas Day of that same year William was crowned King of England at Westminster. Thus we see the Jutes, Saxons, Angles, Danes and Normans uniting into the English-speaking people. Their subsequent history is common knowledge.

From our study of Israel migrations we can now see that when the main body of the House of Isaac finally settled in the British Isles they united with the descendants of Israel colonists who had preceded them as far back as fifteen centuries before Christ. They found in Britain a highly civilized and literate race. In his "Early English History" Yeatman wrote concerning the Ancient Britons: "Centuries before the Romans gained a footing in this country, the inhabitants were a polished and intellectual people, with a system of jurisprudence of their own, superior even to the laws of Rome, and the Romans acknowledged this." The Romans admitted too that these Britons whom they called "uncivilized" were skilled in agriculture as well as in law. The Greek philosopher Pliny wrote: "The whole of the Empire of Rome was supplied with tin and metals from Britain." Hume tells us that when the Romans came to Britain in 55 B.C., "they found London a place of

considerable importance, and that it had its own gold coinage."

More important still, these sons of Isaac found themselves in a land God had prepared for them through the prophet Jeremiah. The words of Jeremiah had been fulfilled and his work completed: "Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord." (Jer. 31: 27-28.)

Jeremiah built nobly in preparation for wandering Israel's homecoming. He planted Mosaic administration in the land, and it is today the basis of British Common Law. He built schools from which centers of learning flowed a culture founded upon the truth and righteousness of God. He planted there in old Ireland the seat of David's throne after its uprooting in Jerusalem. He saw Tamar Tephi, the beautiful twig from Zedekiah's house, crowned upon the sacred stone and seated upon that throne to perpetuate the royal line of David in the appointed place. How wonderfully God reveals His secrets to His servants the prophets!

And then they came from far places — those ten tribes whose ancestors had answered Rehoboam with a defiant declaration of independence — "What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel!" However, they could not by a mere word separate themselves from their portion in David. So we have watched them coming — coming by slow, painful stages; coming by the hard way of war with other nations, and even bloodshed among themselves; coming over mountain passes, across valleys, plains, rivers and seas; coming by Divine guidance — to assemble once more under David's banner and the sheltering throne of God. Marvelous indeed is the grace, mercy and patience of the Lord our God!

"My God will cast them away," declared Hosea, "because they did not hearken unto him: *and they shall be wanderers among the nations.*" (Hosea 9: 17.) That was the Divine sentence against Israel. Then the prophet saw Israel on the march as the sentence was executed: "Israel is swallowed up: now shall they be *among the Gentiles* as a vessel wherein is no pleasure. For

they are gone up to Assyria, a wild ass alone by himself." (Hosea 8: 8-9.) Note particularly that though the ten tribes were to be wanderers among the Gentile nations *they would still be Israel — and not Gentiles.* Even if, in the blindness of their sins, they should forget their background *and in ignorance call themselves Gentiles* — as they do in this very day — *they are still Israel.* Their forgetfulness of their origin does not change them from Israelites to Gentiles.

"But," some will argue, "how do you know that they did not become completely assimilated by the Gentiles among whom they lived for so long?" We know from the prophets that they were not assimilated by the Gentile nations. Observe first that Hosea says "they shall be among the Gentiles;" he did not say, "they will become Gentiles." His statement, "For they are gone up to Assyria, a wild ass *alone by himself,*" indicates definitely that Ephraim-Israelites in Assyria would not lose their identity. They would be among the Assyrians and other Gentiles, but not of them. Always they would remain "alone," or, separate from the non-Israel people about them. Now notice the next verse of the same chapter: "yea, though they have hired among the nations, *now will I gather them.*" In Amos 9: 8-9 we read: "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, *yet shall not the least grain fall upon the earth.*" Now if the ten tribes were hopelessly absorbed by Gentiles, as some claim, and are thereby unidentifiable, how can they ever be gathered as a kingdom and "not the least grain" lost? God proposes to preserve their racial identity even when they think they are Gentiles. In fact they have never really been "lost" except to themselves.

Micah 5: 8 supplies strong evidence to support the same theory: "And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver." This bears out Isaiah's statement that Israel "shall take them captives, whose captives they were; and they shall rule over their oppressors." Yet, pray tell, how can this take place if Israel is merged with the Gentiles

until one can no longer be distinguished from the other? (See Isaiah 14: 2.)

See now how the yearning love of God tempers His justice with mercy! "How shall I give thee up, Ephraim? how shall I deliver Israel? . . . I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man. . . . Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, as in the days when she came up out of the land of Egypt." (Hosea 11: 8-9; 2: 14-15.)

The door of hope opened wide in the West when the Gospel of Christ was planted there in the place appointed for "the lost sheep of the house of Israel."

One must not infer that the whole of Israel assembled in the British Isles during the great immigration period we have reviewed. It is doubtful if all the members of Jacob's family have ever been together in one place since the first grandsons were old enough to seek new worlds to conquer. Colonies have gone out from the official territory of the Israelites since the beginning of their history. Then too remnants were usually left behind when the majority moved on to new lands. Besides these remnants there have been groups, sometimes called "outcasts," who, voluntarily or otherwise, took up their residence in other lands.

What was this strange mass movement which we have seen taking place? It was Abraham's Covenant Race crossing continents and seas to gather in the islands beyond the Pillars of Hercules. It was God's mystery and miracle. The elected Race responded to His still small Voice as irresistibly as the tides answer the silent call of sun and moon. Unconscious of the destiny guiding them, they assembled in their own land, a place of safety from which they would move no more. "I will make her that was cast far off a strong nation." (Micah 4: 7.)

Then began God's great work of welding these wandering sons of Abraham, Isaac and Jacob into "a multitude of nations" and "a great people" to transmit His blessings to the whole world as He has decreed they shall yet do.

"These things shall be; — a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes."

(To be continued)

Blind Is My Servant

By L. BUXTON GRETTY

CHAPTER THREE

The Plan and Purpose of Prophecy

QUES. 18. — *Your ideas seem to be concerned to a large extent with prophecy, and the point arises as to whether it is possible to set too much store by it. There are, and have been, many prophets — most of them wrong, I am afraid.*

There is a profound difference between the prophecies given by God and bearing Christ's seal of authority and those of soothsayers and prognosticators — ancient or modern — who have battered upon the credulous of all ages.

Scriptural prophecy is history pre-written, and God alone can do this. His prophecies survive the ultimate test: *they are fulfilled!*

QUES. 19. — *Assuming that prophecy is, as you maintain, merely history pre-written, what is its purpose and why should so much of our Bible be taken up with it?*

There can be little doubt that prophecy is intended, not so much as a calendar of future events, but rather for the purpose of strengthening our faith in the Scriptures as the Word of Almighty God. Prophecy fulfilled cannot be argued down. It stands against all criticism and produces a faith which no amount of sermonizing could ever build. "Facts are chieftains that winna ding."

Yet it is tragic that so few people know of the great number of Bible prophecies which have been fulfilled, some of them in our own time.

QUES. 20. — *Most of us know that prophecies in connection with Jesus Christ were fulfilled, particularly with regard to the place and manner of His birth, and the manner of His death. Have you any comment on these?*

One could comment on this subject at great length. It is interesting to note, for example, that not only did the prophecies regarding Jesus indicate the place and manner, but also, within very near limits, the time of His birth. This suggests that the Wise Men from

the East were either Israelites in exile, or were men who were sufficiently familiar with the old prophecies to recognize in the "star" a portent that fulfilment was at hand.

QUES. 21. — *That is a most interesting deduction and one that would justify a detailed explanation.*

The prophecy concerned is in the ninth chapter of Daniel, and is generally referred to as the "Seventy Weeks" prophecy. It records that, at a time then future, a decree would be issued permitting the Jews who had returned from Babylon to rebuild Jerusalem "street and wall." This decree was actually issued in the year 445 B.C. and is recorded by Nehemiah. (It should, by the way, not be confused with the decree of Cyrus in 536 B.C., mentioned by Ezra, which concerned the rebuilding of the Temple only.)

Now, as to timing, most prophecy has been solved by applying God's own prophetic statement: "I have appointed thee each day for a year." Thus, where "days" are mentioned, they are to be read as years.

This particular prophecy records that "Seventy weeks are determined upon thy people (the Jewish nation) . . . to finish the transgression, and to make an end of sin . . ." The crowning "transgression" of the Jews was, of course, the crucifixion of their Messiah and the scattering of His newly-formed Church. Seventy weeks equals 490 days which, in terms of year-day prophecy, would represent 490 years. It should be borne in mind, however, that the Jews, to whom this message was addressed, did not use our 365-day years. Four hundred and ninety Scriptural years would be equal to 483 of our solar years.

Daniel tells us that "Messiah shall be cut off" after sixty-nine weeks (483 days) which represents 476 solar years. Thus, this period ended in A.D. 32. Secular history is not quite clear as to

the exact date of Our Lord's death, but it is usually thought to have been about A.D. 33 — or one year following the year prophesied.

QUES. 22. — *That is a very straightforward and matter-of-fact way of facing what might be termed prophetic chronology or timing; but what was your point about the Wise Men from the East?*

The Wise Men, using the same basis of reckoning, would probably reason that Messiah — who would have to attain maturity before being unaccountably "cut off" — would be born not later than thirty years prior to the date of expiry of the "sixty-nine weeks." They had probably been on the lookout for years, as prophetic times are kept purposely vague until fulfilment. The "star" would provide ample confirmation to the watching Wise Men and thus they gladly took their journey.

Be this as it may, the prophecy was fulfilled, and the doom pronounced upon the nation of the Jews was so remarkably accurate that it has rightly been termed the "Seventy Weeks' Nation." Within a few years of the death of Christ, the Jews started the fomentation of revolt which ended in the terrible siege of Jerusalem. In this, the Temple and Holy City were so utterly destroyed that, as Jesus had prophesied, there remained "not one stone upon another."

QUES. 23. — *But why should prophecy be so veiled? Why, for example, should the time of fulfilment be obscured by such devices as the "year-day" basis to which you have referred?*

You will remember that Jesus Christ hid His "Mysteries of the Kingdom of God" in parables. Prophecy is hidden for the same reason. It is not meant for exploitation by the opportunist; nor is it given to tickle the ears of the merely curious. It is not intended to be used as a kind of almanac, but rather as a

series of milestones to be looked for and duly noted when passed.

Even the faithful watchers are not permitted to know the exact day or hour of the fulfilment of prophecy. But they are allowed to have sufficient knowledge to enable them to note the portents when things are *about to happen*, and immediately to recognize an event as fulfilling its appropriate prophecy. Thus, at Pentecost, Peter could say: "This is that which was spoken by the prophet Joel."

In the last quarter of a century, many Scriptural prophecies have been fulfilled. These have been duly "ticked off" by steadfast watchers whose faith has thereby been tremendously increased.

Ques. 24. — You have mentioned prophecies which have been fulfilled in recent years. Could you give me a few instances?

Certainly. Here are a few from the Book of Daniel, written long before the birth of Our Lord, in which the prophet is given a vision of the state of the world at the "Time of the End of the Age." He foretold:

- 1) The vast increase of Knowledge: "Knowledge shall be increased." Much of our earthly wisdom is now at the immediate disposal of anyone visiting a reference library, while radio puts us in almost immediate touch with happenings all over the world.
- 2) The tremendous impetus given to travel in these days: "Many shall run to and fro." Are we not all running to and fro, by airplane, train and motor-car?
- 3) The end of monarchical rule (except for Israel): "I beheld till the thrones were cast down." Since 1912, the world's thrones have toppled one by one. The few remaining are mere puppet thrones (due to fall to dictators at any moment) with one all-important exception—the Throne of Israel. And this is guaranteed secure by God himself, to be occupied ultimately by "Him whose right it is" — Jesus Christ.

Ques. 25. — All these are interesting rather than important. Can you cite any prophecies having a bearing on the new world order which you say is approaching?

Perhaps the most urgent one at the moment is that made by Christ Himself, the recent fulfilment of which ought to have been a trumpet blast for all Christendom. Speaking of the doom of Jerusalem, He said: "Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled."

In the year 1917, Israel forces led by Allenby removed the desolating blight whose centuries-old oppression had

kept the Holy City down to the level of a barbarian hovel.

Although, from a prophetic point of view, this incomparable event passed almost without comment, there were many thrilled watchers who duly noted that the Times of the Gentiles had ended, and that the coming years would bring further unmistakable signs that the Kingdom of God lay not far ahead.

Ques. 26. — What do you mean by the term "Times of the Gentiles?"

The story is rather a long one, but I will try to compress it. In the first place, it is necessary to appreciate that "Gentile" means anyone who is not an Israelite. As youngsters, we were taught that it meant anyone who is not a Jew — a totally different thing.

With the fall of Jerusalem to the Babylonians, the whole of the Israel people had been expelled from Palestine. They were expelled, as the Bible tells us, for punishment and for retraining in the bitter school of world politics. Like the rest of mankind, they were to suffer under an iniquitous system of economics. But ultimate restoration as God's Servant Nation was promised by all the prophets, including Christ Himself.

During their punishment period, God permitted world domination to pass into the hands of a succession of empires — all based on force. Commencing with Babylon, these empires continued through Medo-Persia, Greece and Rome, to the European or Continental System which existed in 1914. This period is depicted in the "image" vision of Nebuchadnezzar which Daniel interpreted.

It is a matter of history that this Babylonian succession came into being exactly as foretold; but it is not generally realized that a definite period was prescribed by God during which these "Kingdoms of Force" were to operate. It was Jesus Christ who named this period the "Times of the Gentiles," and it is important to observe that Our Lord, on this occasion, quoted from the prophecies of Daniel with special emphasis.

Ques. 27. — What was this period of Gentile domination?

The period is indicated in yet another vision given to Nebuchadnezzar and again interpreted by Daniel.

Although starting well, Nebuchadnezzar's kingdom quickly developed

"beastly" tendencies. In this second — or "tree" — vision these tendencies are symbolized by the words: "Let a beast's heart be given unto him." The period is indicated by the command: "Let seven times pass over him."

For the king, personally, the term "seven times" represented the seven years of his subsequent madness. So far as the Babylonian succession of empires was concerned, a much longer period was typified; it symbolized, in fact, the time-charter granted to the Kingdoms of this World. We have Christ's edict that this Gentile domination would end following the time when Jerusalem should cease to be "trodden down."

Now that the event has happened, we are able to deduce from Old and New Testament prophecy, that the expression "Seven Times" denotes a definite term of years.

Ques. 28. — That would be interesting if it could be proved. Can we, in other words, deduce from Biblical evidence that "Seven Times" means a definite period of so many years? And if so — how?

Scripture instructs us to interpret prophecy by reference to other prophecy, and this is often necessary. From parallel prophecies in Daniel and Revelation (always closely connected, by the way) we find that $3\frac{1}{2}$ "times," or 42 months of 30 days each, is equivalent to 1,260 "days." We may, therefore, reasonably infer that seven times symbolizes 2,520. (It is interesting here to note that the number 2,520 is perfect, i.e., it is the lowest multiple of all the numbers from 1 to 10.)

Now, using our year-day basis, and taking 2,520 years from the time of Nebuchadnezzar's subjugation of Judah (about 600 B.C.) we arrive at a date about 1920 A.D.

The historical facts are plain. Jerusalem ceased to be trodden down in 1917 and, with the fall of the Central Powers in 1918, the Continental System tottered and crashed.

Ques. 29. — That is certainly impressive; but there is a point arising out of the latter portion of your remarks. You say that the Continental system crashed in 1918. What about the "Axis" system which now rears its ugly twin heads. Is that mentioned in prophecy?

Most emphatically! The Axis combination occupies a conspicuous place in prophecy and — now that the event has happened — it is easily recognized.

But before dealing with the prophecy concerned with the Axis, it would be better if we first enquired into the affairs of its ancestor, "The Beast."

✓ ✓ ✓

Ques. 30. — Yes, I agree: let us, by all means, be logical in this cross-examination. But before you deal with the Beast, don't you think you ought to define what, or who, is meant by this expression?

The Beast is the name by which Bible prophecy symbolizes the Babylonian (or Continental) succession of empires. The term is synonymous with the expression "Kingdoms of This World."

To appreciate the symbology, it is necessary to collate parallel prophecies in Daniel and Revelation. Daniel was given a symbolic vision in which four beasts appeared: the first, a winged lion; the second, a bear; the third, a winged leopard with four heads; and the fourth, an indescribably terrible monstrosity with ten horns.

The vision was partially interpreted for Daniel, particularly as regards the fourth beast. Reference to the interpretation and to the closely related "image" vision of Nebuchadnezzar, which we have already discussed, makes identification of the symbols an easy matter. The four beasts represented the Babylonian succession — which was Babylon, Medo-Persia, Greece and Rome (both Western and Eastern), continuing through the Holy Roman Empire to the European system which crashed in 1918. The symbology relating to the fourth — "dreadful and terrible" — was particularly apt.

Concerning the winged lion, it is noteworthy that a man's heart was given to it. This portrays the good start made by Nebuchadnezzar's kingdom, under God's permission. It quickly reverted to type and went "beastly." This is indicated in the same king's "tree" vision where the command is heard: "Let a beast's heart be given to him."

From that time forward, this succession of Gentile kingdoms became "The Beast" of Scriptural prophecy, typifying dominion based on force and terror. And the Beast has been on the prowl for 2,500 years.

✓ ✓ ✓

Ques. 31. — Did I understand you to say that this Beast is mentioned in the New Testament?

Yes. The vision is repeated in the thirteenth chapter of Revelation, but

in a slightly different form. And, in this connection, it is important to remember that, although written at an interval of centuries, the Books of Daniel and Revelation are closely connected. It is even more important to remember that Jesus Christ endorsed the former and, as the Risen Lord, dictated the latter.

Whereas Daniel — looking entirely into the future — saw the future empires as a succession of four beasts; Revelation — viewing both past and future — saw the whole foul system as one terrifying agglomerate beast which defied coherent description. This monster which, in part, resembled each of the four beasts of Daniel, had seven heads and ten horns. This compares accurately, for the four between them had just seven heads and ten horns, the former probably symbolizing seats of government and the latter aspects of military power. However, the important inference to be drawn is that the term "Beast" symbolizes the Rule of Force as practised by the Gentile empires which successively strove for world domination during the period of approximately 2,500 years commencing about 600 B.C. — the period described by our Lord as "The Times of the Gentiles."

✓ ✓ ✓

Ques. 32. — Your explanation seems reasonable; it will certainly bear further examination. In the meantime, may we return to the pressing problem of the Axis?

This, also, is dealt with in the thirteenth chapter of Revelation. After describing the Beast, the vision depicts another beast — a two-horned one — with certain very sinister and characteristic attributes:

- 1) It spoke as a dragon — the ultimate voice of terror.
- 2) It exercised all the power of the first beast, i.e., Continental domination.
- 3) It did great wonders, making fire come down from the sky. This surely needs no further exposition.
- 4) It deceived and bemused the peoples by its tremendous achievements.
- 5) It advocated that an "image" of the first Beast be made. Now an image is an exact likeness of something else. Therefore, the "two-horned beast" was urging a return to the rule of force practised by the earlier Continental empires. (It will be remembered that the first Beast "died" in 1918.)
- 6) Those who would not accept the "Mark of the Beast," i.e., who would not accept the system, were refused a livelihood, and even killed by way of punishment.
- 7) Certain of its dupes received the Mark in the palm of their hands. It may be that the

Nazi and Fascist salutes disclose this symbolic mark as the palm is presented to the Leader.

This "image" is again referred to in the seventeenth chapter of Revelation. Here, it is symbolized as an eighth "head," a resuscitation of the final phase of the first seven-headed Beast. In the words of Scripture: "... he is the eighth, and is of the seven."

Thank God that it "goeth into perdition."

✓ ✓ ✓

Ques. 33. — From your remarks on the Babylonian succession, it is obvious that you do not consider the Commonwealth of Nations to be a part of this "beast and image" vision. Assuming the Commonwealth to be Israel, are there any prophecies which bear on the present state?

Scripture is emphatic in declaring that Israel is to be considered as entirely distinct from the kingdoms of this world. Her state in the Isles of Britain during the twelve centuries following the arrival of the Anglo-Saxons is particularly referred to in the twelfth chapter of Revelation. It should first be mentioned that the prophet Daniel had seen in vision the "scattering" of the Israel people during a period of 1,260 years, dating from about 600 B.C., which would elapse about 650 A.D.

Revelation extends the story after the expiration of this period. It depicts a woman clothed with the sun, moon and twelve stars. Remembering Joseph's dream, we readily recognize the woman as Israel who, in prophetic language, is frequently referred to in the feminine. She is "travailing in pain" — a true picture of the state of all Israel just before the birth of Christ. Christ is symbolized as "the Man Child who will rule all nations."

The Dragon (Satan) seeks to destroy the Child, who is caught up to Heaven. The Dragon at once turns his attention to the Woman. She flees to a "place prepared of God" and, once in this sanctuary, she is defended from the forces of evil during a period of 1,260 years.

These two periods of 1,260 years — ending about the present time — together make the Seven Times of the Gentiles: the time-charter of the Babylonian succession.

✓ ✓ ✓

Ques. 34. — The twelfth chapter of Revelation from which you have just quoted tells of a Dragon with seven heads and ten horns.

Is this the same as the Beast mentioned in the other chapters?

No. It is important to distinguish between the Dragon and the Beast. Both have seven heads and ten horns but, whereas the latter symbolizes the earthly empires of force — the Kingdoms of This World — the Dragon is the Satanic counterpart, the spiritual force of evil, that directs and energizes them.

✓ ✓ ✓

Ques. 35. — In the light of that explanation, one can understand the Dragon's bitter enmity for the Child, Jesus Christ. But what explains his enmity for the Woman, Israel?

Because God's plan and purpose for mankind are based upon His Kingdom, of which Israel is the nucleus. Mutilate or hamper Israel, and the plan is frustrated, or at least delayed. The power of evil fights, in other words, a delaying action against the development of the Kingdom.

✓ ✓ ✓

Ques. 36. — Can you explain the remainder of the chapter?

The Woman escaped to her appointed place and the manner of her going is worthy of note. It was on the wings of a great eagle. This was not the first time that Israel had been borne on eagle's wings to safety, for God used the same word-picture when describing their deliverance by Him from bondage in Egypt.

In a previous answer, we saw that the Israel people were to be scattered during a period of twelve hundred years or so. This would bring us to about 650 A.D., by which time our ancestors were either firmly established in the British Isles, or preparing to make the last stage of the journey.

Once established in the Isles, they were safe from any further threat of aggression on the part of the Continental system. They did not know this, of course, for they were unaware of their Israel identity. Nor could their pagan minds have had any inkling that, for a further twelve-and-a-half centuries, they could not successfully be assailed in their new island home. Philip of Spain, Napoleon and Wilhelm II proved this, to their cost. (Roman legions came and went, of course, before the period of protection commenced, and the Danes and Normans, while they had to fight their way in, were late arrivals of the same Israel family.)

But some of the wanderers did not reach God's secret refuge. Here and there across Europe, little Israelite colonies remained behind. These are referred to in the vision as the "remnant of the Woman's seed which have the testimony of Jesus Christ," and we read that the Dragon, not able to assail those in the appointed place, "went to make war" with these stragglers. Thus, down the centuries there have been Protestant minorities — Calvinists, Huguenots and the like — seeking sanctuary with their Israel kinsmen in the appointed place.

And the Dragon, it should be noted, has just made a last desperate attack on the remnant. Norway and Denmark, with hosts of our Israel cousins in the Low Countries and Northern France, are now feeling the cruel blast of his breath.

✓ ✓ ✓

Ques. 37. — There is mention in this twelfth chapter of Revelation of a "flood of water" with which the Dragon tried to envelop the Woman. Does history explain this part of the vision?

Yes. Our ancestors trekked westward, their migration from the territory north of the Black Sea being well proven. Their progress was hastened by the pressure of Mongol hordes on their rearguard, which was harried across Europe by Attila and his Huns. These hordes, who threatened at times to engulf them completely, were undoubtedly the enveloping flood. However, as the vision records, the "earth" — the Eastern section of the Roman power — ultimately fought the Huns to a standstill and Israel gradually

completed her long journey to the fringe countries of the North Sea, ready to take up permanent residence in the "prepared place" in the islands of the North West.

✓ ✓ ✓

Ques. 38. — This "appointed place" idea is profoundly interesting and important. In what parts of the Bible is it referred to?

From the dawn of history, the islands of Britain had been set apart as a sanctuary in which, in the fullness of time, the Kingdom-nucleus could develop in safety and seclusion. There is a most striking reference by the prophet Samuel, conveying a message from God, who said, "Moreover I will appoint a place for My people Israel and will plant them that they may dwell in a place of their own and move no more; neither shall the children of wickedness afflict them any more as beforetime."

Now, this prophecy was made long after the Israelites had taken possession of Palestine. It could not, therefore, refer to that country. This dovetails well with the vision of the Woman who fled to the "place prepared of God."

Then there is mention of God's "secret place" in the ninety-first Psalm. Although the spiritual significance of this Psalm must not in any way be minimized, there is a strong material application in the words: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The whole Psalm, indeed, breathes protection — the security promised to Israel during the Times of the Gentiles.

(To be continued)

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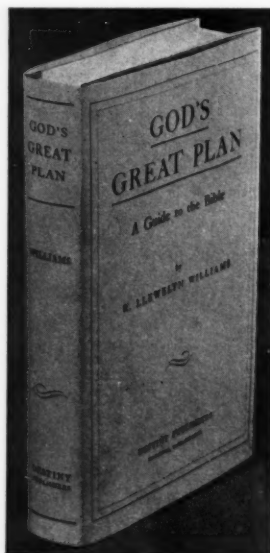
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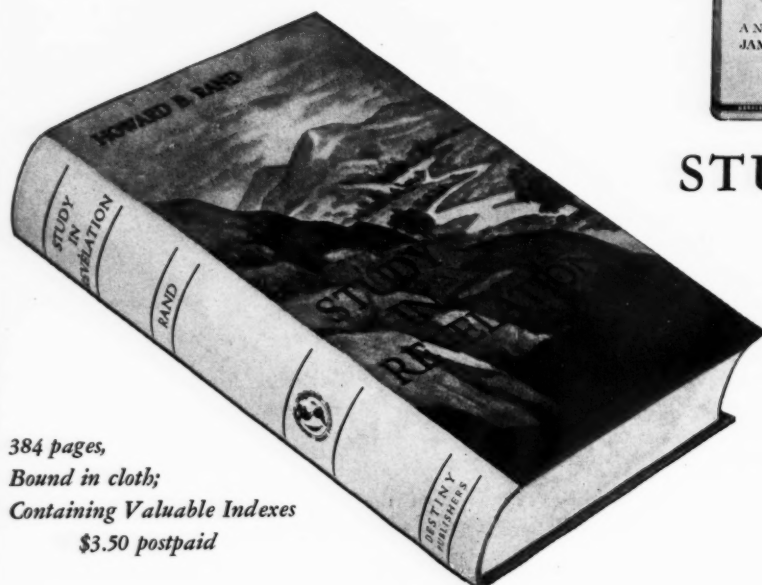
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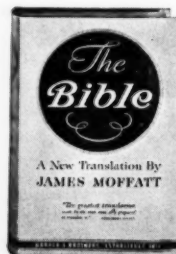
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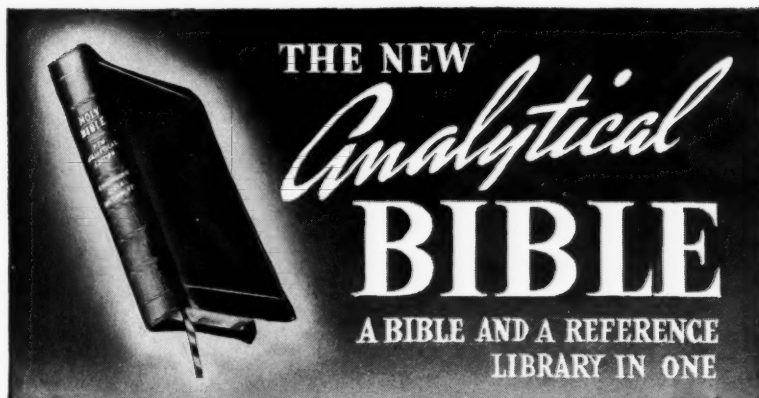
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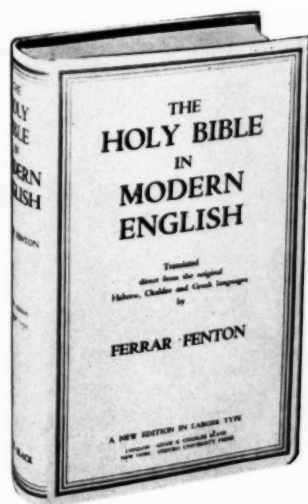
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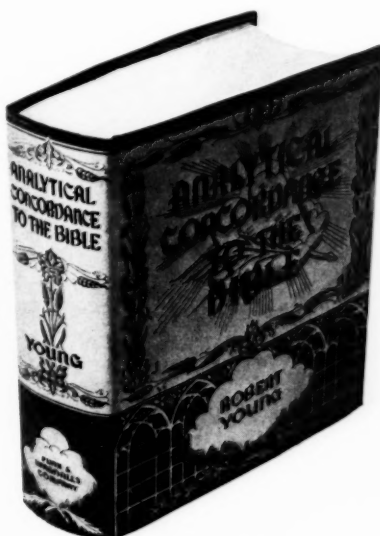
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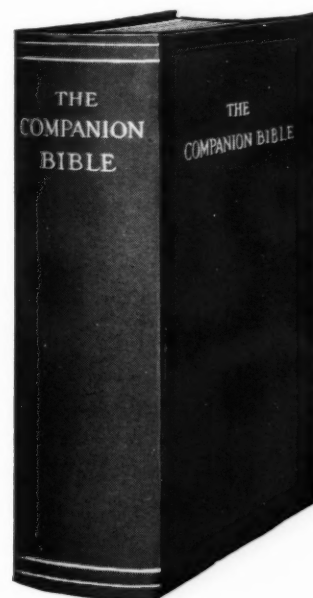
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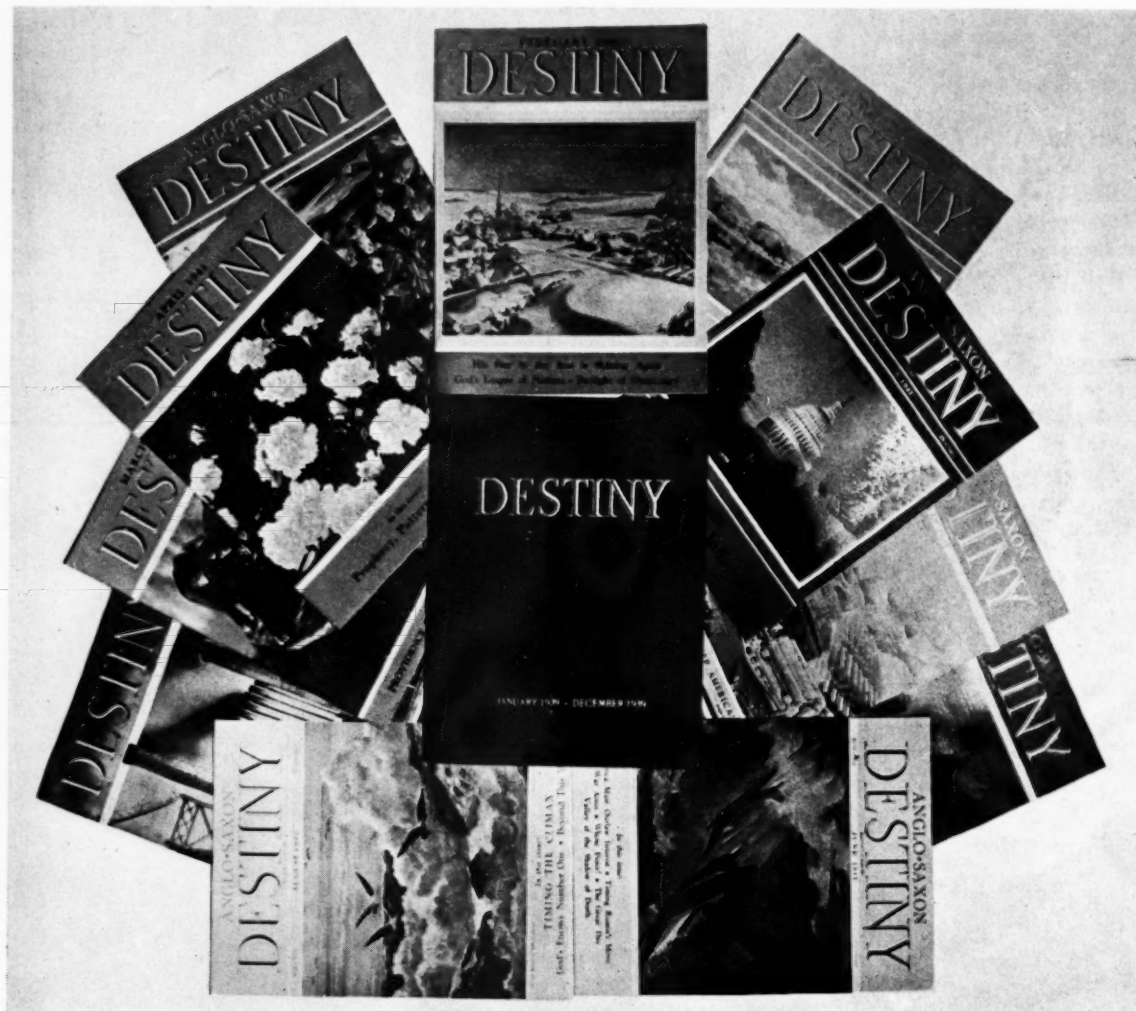
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